Baptist Record

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BAPTIST RECORD.

J. B. GAMBRELL, Editor and Proprietor.

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Baptist Record

TO ADVERTISERS.

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JESUS OF NAZARETH.

If Jesus came to earth again,
And walked and talked in field and street,
Who would not leave his human pain
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow him unquestioning, mute,
If 'twere the Lord himself?

How *many* a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a youth with love forlorn,
How many a mourning maiden,

Would leave *the battling earthly prize*
Which fails the earthly weak endeavor,
To gaze into those holy eyes,
And drink content forever!

If I might crouch within the fold
Of that white robe (a wounded bird),
The face that Mary saw, behold,
And hear the words she heard,

I would not ask one word of all
That now my nature yearns to know,
The legend of the ancient Fall,
The source of human woe.

What hopes in other worlds may hide,
What griefs yet unexpect in this;
How fares the spirit within the wide
Waste track of that abyss,

And I—where'er he went—would go,
Nor question where the path might lead,
Enough to know that here below
I walked with God indeed.

His sheep along the cool, the shade,
By the still water-course he leads;
His lambs upon his breast are laid,
His hungry ones he feeds.

If this be thus, O Lord of mine,
In absence is thy love forgot?
And must I where I walk repine
Because I see thee not?

Oh! nearer to me in the dark
Of life's low hours one moment stand,
And give me keener eyes to mark
The moving of thy hand.

—*Owen Meredith.*

Foreign Letter

FROM BRAZIL.

The Baptist church in Bahia has had another addition recently, John G. Baptista, a young man of 23 years, intelligent and industrious.

Mary, the mother of Jesus, is the great stumbling block to these people. He was first convinced that Mary was not a Savior, and accepted Christ only.

Another of our number accepted all the other doctrines of the Bible and gave up Mary last. So that Mary is really the Central figure of Romanism.

We have given to Brazil a tract on Mary, recently, which has agitated the whole empire. It has been printed and reprinted in four or five of the largest cities in journals, and three times in pamphlets—one edition of 50 000. The Romanists have given more than fifty *replies; the archbishop in his last* **pastoral condemning it.**

Mary is the patron saint of Bahia in particular, and of Brazil in general.

The tract is a translation from the great French writer, Roussel. We have been abused, condemned, insulted. The police were set on us, but happily did not obey. The time has come for us to defend or bow. So we engaged three columns a week in a city paper of large circulation, in which we have repeated, replied and substantiated the doctrine of salvation by Christ alone.

This paper is now sought for our articles. A lady Romanist has recently protested, saying, "We could talk about their padres, saints, etc but not talk against the Holy Mother of God." (?) Old men and women have told us that if they should doubt the virginity of Mary, they would lose their minds and be lost forever.

Though the padres rail out against us, respect for ourselves and favor to our cause, have greatly increased among the people. I regard it as one of the heaviest blows Romanism in Brazil has received. Men of reflection are convinced, and the seed for a great harvest has been sown.

The English merchants here who are principally Episcopalians, are much opposed to our writings, because it disturbs their business.

We are told by Romanists and Episcopalians, that the Episcopal priest does the business of preaching right—that he came out with orders from his government to preach and talk only to his English flock. The Romanists, to sustain their image worship, say the Anglican church has pictures.

Meeting the Episcopal priest a few days ago, I inquired about it. Said he: "We have a picture of the good Shepherd in one of the stained windows, but it is not for idolatrous purposes." How many homes in the States have such pictures, "but not for idolatrous purposes." Yet every Romanist will use it as a proof for his image worship.

Our hall is now seated for about 150 persons. But what is a hall for one hundred and fifty persons to 12 millions. Our hearts quail at the thought. Romanist has virtually set aside the Bible and a great nation is going more and more into paganism.

Are there not young brethren in Mississippi whose hearts burn to rescue these perishing millions? I appeal to the young ministers in Mississippi, if they can feel satisfied to see the single sentinels of the Master watching upon the heights of paganism and error, without asking the question, "Oh Lord, wilt thou have me to go to their aid?"

We greatly need four missionaries with their wives, and two single lady missionaries to occupy a few of the most important posts along the coast. We are looking, longing, and praying for more laborers.

Our cause here is quite hopeful. We expect other additions soon.

Z. C. TAYLOR.

Bahia, Nov. 14, 1883.

Our Pulpit.

THE MISCHIEF OF A FRATIONAL ORTHODOXY—THE WORTH OF AN INTEGRAL ORTHODOXY.

Dedicatory Address delivered by Rev. Joseph Cook, at the New England Congregational Church, at Saratoga Springs, N. Y., Sunday, Aug. 19th, 1883.

Follow me.—MATT. IV., 19.

[From the Pulpit Treasury.

But now look at the mystic side. There is a sigh passing through th soul eternally until we yield to God utterly, affectionately and irreversibly, and this deep mystic sense comes from Him.

This is called the New England Congregational church. I have lived to hear New England Congregationalists of not emphacizing the spiritual side of Christianity, of being too rational, of depend ing too much on philosophical considerations. But I have read that Jonathan Edwards was a seer as well as a philosopher. He wrote: "A little white flower opening itself in the sunlight of of the spring, lifting up his head meekly in the company of its sisters on the slope of hill drinking in the light—this is the fit symbol of the human spirit, opening itself to God, drinking mysterious ly his spirit and growing by crystalizing the beams that fall from the light of his countenance.—(See Edward's Works, Vol. 1., pp. 61, 62, Dwight's Edn.)

It has been said of Edwards that he might have been the greatest poet of his nation in his life time if he had not prefered to be the greatest theologian. I undertake to affirm that New England orthodoxy has believed in the mystic and in the spiritual and has emphacised here, there—if I cannot say everywhere—the doctrine that the vision of the soul is worth something, as well as the vision of the mere reason. If New England orthodoxy has indeed fallen into the vice of teaching only a fractional view Christianity, then I condemn it. If any system of thought th t opposes it falls into the vice of teaching a fractional view of Christianity, I condemn that. Both wings must we have, otherwise our flight will be a sorry spiral. Both the spirit*ual and the rational, the scientific* and the mystic—with these two wings, each full fledged we must ascend to God.

The central text applies also to the doctrine of the atonement and this in the rational as well as the Spiritual side of that supreme portion of religious truth.

I am not here as an ecclesiastical politician. If I thought there was a drop of the blood of ecclesistical politics in my veins I should want to tear them open to let it out. I am not an ordained preacher, I am a member of no c erical association. *No one* has a right to give me orders as to what I shall teach, for I am as free to change my creed as the wind to alter its course. I grant you that no human theory of the atonement exhausts its meaning. I am willing to admit that there is a certain amount of truth contained in e ery one of the great theories which for age after age have commanded the allegiance of the best portion of the church. Notice all the qualifications of that proposition, for I will not admit for an instant that this or that piece of special pleading or pet theorising as to the atonement is the truth, although it may have drawn to its support a city or a nation for a day and an hour. But what has had generally a good reputation with the devout and scholarly contains truth. Probably the best view of the atonement is that integral one which is made up by harmonizing a number of these different views. We must insist upon harmony of thought with itself. We cannot make up our view of the atonement by a bundle of propositions that are antagonistic to each other. Everyone has a right to a rational *straightforwardness in discussion.* I object to every view of the atonement that takes away from us the right to avoid self-contradiction.

There remains a mystery in the atonement, and yet no self-contradiction. I insist upon my right to treat this doctrine with intellectual thorough ess. If I am told that this is rationalizing, I say the fathers of New England orthedoxy have been devout as well as profound men. Who does not know that the Central doctrine of New England orthodoxy is that a man must be delivered from the love and guilt of sin in order to have peace in God's presence? That is a proposition that is supported easily on the mystic side as well on the rational side. I could support it on the basis of the "cans" and "cannots" of the Bible. I hold that I do know that as two cannot walk together unless they are in accord, I must be delivered not only from the love of sin, but also from the guilt of it in order to have peace in God's presence! It could be shown also that when we are freed from the love of sin we *are not thereby* freed from the guilt of it. This is the rational side of the doctrine of the atonement.

We want deliverance from guilt. All nations want it. It is self-evident that until we love we love *what God loves,* and hate what God hates, we cannot have peace in his presence, and therefore it is self-evident that we must have an atonement. But we know this also by the deep voices of conscience: we know it by the scriptural, the Platonic action of the human faculties, which, though *stronger in some than others,* is yet strong enough in all well developed persons to point out the need of deliverance from guilt as well as from the love of sin. Deliverance from the love of sin is not enough to deliver us from the guilt of it. When on the railway train the roar of the wheels in your ears, you can not hear the voices of the birds; but sometimes in my long trips, when I awake in the night and the wheels are stil for a few minutes at a station, I hear voices in the darkness I hear birds of the night; or, if the pause happens to be in the morning I hear the birds of the day. And just so in the quiet hours of the soul we hear voices of remorse or of encouragement. When the noise of earth is not in our ears, the songs of heaven and the groans of hell are audible even here and now. This *mystic inner* life touches eternity.

The Hindoo religious informer Chunder Sen, has lately insisted on the the doctrine of deliverance from guilt, as well as on the doctrine of deliverance from sin, as a *part of the scientific theism.* He represents what he calls electicism in theology. I believe the man is near to Christianity, but certainly he is near enough to perceive the need of atonement. When this representative of Hindoo thought comes before the fact of human guilt he has no hope in mere reformation. The Hindoo heart is too deep to accept that agreeable shallowness so populur in certain circles here in the West. Chunder Sen is a man looking into heaven through the dome window of the soul. He is naturally mystic. But he believes that even after he is delivered from the love of sin, the record of the past is behind him, and that he must ye be delivered from the guilt of it.

Our Lord emphac ses both sides of this truth, the rational and the spiritual the scientific and the mystic. If we follow Christ we must be integral; we must cease to be fractional. In theology as the his*tory of ages of discussion* proves everything that is fractional is accursed.

The teaching, 'Follow me' in regard to the doctrine of probation, has its rational as wel as its mys*tic side. We all know beyond* peradventure that character tends to assume final permanence. The potter moulding the clay at the wheel can keep up his work through a certain number of seconds, but the clay hardens and as it hardens so it remains.

Now, if this topic did not touch the supremest of all human interests, if it were merely a literary question, I think we should easi y come to an ageement. As the twig is bent so the tree is inclined as it is inclined, it remains, and as it remains so it falls. And we know as a matter of ordinary observation that as the tree falls so it remains.

I insist upon it that human character does tend to steadfastness, good or evil, and that if we fall into permanent love of what *God hates; this permanent* dissimilarity of feeling with God is perdition.

But you say I must have a Christian theology. What, a theology more Christian than Christianity! A religion more Christ-like than Christ?

There is in Brooklyn a pulpit which used to assert that the doctrine of universal restoration of of all souls is not contained in the New Testament. That pulpit asserted also that in our Lord and Savior's personal teachings there is no offer of probation after death. "I put the responsiblity on Christ," was the voice of that pulpit years ago. But now that very pulpit, so much honored once in the anti-slavery controversy, is asserting that we must not be so barbaric as to believe that punishment is ever endless, and that we must be Christian in our point of view of religious truth no matter what Christ himself taught. What has become of that clear rational interpretation once put upon the New Testament by that very pulpit? This teaching is sufficiently answered by its own self-contradictions if we compare piece with piece through any long series of years. The New Testament has not changed. There are new whims in the world, none in the Bible. Eighteen centurses have studied this New Testament. I claim that the church knows something as to its meaning. Let us give up the doctrine that we are to follow Christ if we are not to follow him in the tone and substance of his teachings relitive to probation after death. Eighty out of one hundred who have studied this word have not found in it the doctrine of probation after death. As a famous professor of Oberlin has said, "Ground that is not illuminated by the light of the Son of Righteousness will not be illuminated by the electric light of human genius."

This topic may be mysterious, but our Lord's teachings are proof that he did not hold the doctrines of our modern liberalism on this theme. If I were to go so far as semi-universalism I sho further. If I were to become a believer in the doctrine of probation after death—if I were to assume that it is necessary to hold this doctrine in order to believe that God is good—I should go further, and say that it is necessary to believe that all men will be saved in order to believe that God is good. I should say that we have something to forgive in God, because he permited evil at all. *In short I should* become a blasphemer. I should become a pessimist and not merely an agnostic. My friends, concience must be emphacized. The deep mystic sense within us that we are guilty and we have brought rain upon ouselves must be emphacized if we are the combat these insidious forms of liberalism.

In all profound literature and philosophy it has been admitted age after age that man can so sin against himself as not to be able to forgive himself. It has been conceded that man in such an act is himself to blame and that God is not. Why did our fathers discuss with such earnestness the freedom of the human will? Why did they lift up the thought of divine justice to such exalted heights? Simply because they were thorough. They wished to present an integral and not merely a fractional view of divine truth.

Let a false liberalism say what it will, the government of this universe is not elective. If not, the beginning of wisdom, though not the end of it, is the fear of the Lord and recognition of His sovereignty. An autocrat of the breakfast table has told us that it is time to have done with a theology that puts the thought of God's sovereignty at the front of its discussions. I have no great respect for that love of God that never has known anything of the fear of God. How should he who knows nothing of the divine justice know anything of the divine grace? We are told that we must have a fatherly theology. Yes, but not a grandfatherly one. The human heart rebels against every weak, unscientific, unmanly scheme of thought. Take the great ages, the stalwart tried generations, and they believe in divine justice. They see it as Julia Ward Howe saw it during our Civil War:

"Mine eyes have seen the glory of the coming of the Lord
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword."

Who dares to say that the bravest of our anti-slavery heroes (turning to the venerable Dr. Geo. H. Cheever, who sat on the platform) were not tender men in spite of *their bravery—one of those heroes* who was as bold as any lion is with us to-day, but he was tender as any drop of dew, and gentle after the manner of Him who considered the lilies of the field, and who taught that God does not break the bruised reed nor quench the smoking flax? Why, the necessary opposite of tender love is inconceivable wrath, if that love be crossed in a manner *inconsistent with justice* and purity. There is no wrath so terrible as the wrath of the Lamb, simply because the Lamb is innocent. The Lamb is the symbol of infinite love, but cross that love, and the wrath of the Lamb is the wrath that burneth to the uttermost depths. The soul has its mystic as well as its scientific side, and so must religion have.

But here is the mischief of false liberalism. There is a social side in the soul as well as a mystic and religious side, and the social side, which is the fashionable side, is oftentimes mistaken for the religious. Dip only into the yeasty surface of the soul and of society, and you may draw up from that part of the *ocean water* that no human lips can touch without being poisoned. And that is precisely what I call false liberalism. It is not profound enough in its search into the spiritual portion of human nature. Dip deep into man's soul, and you will find the waters of the same color as the waters of Christianity, as taught by our Lord. This glittering surface makes a noise in the world; the depths make little noise. This surface of froth and foam gets itself photographed in our literature. Now and then, however, a great storm lifts the sea. When a Shakespeare, or a Milton, or I will say even a Gœthe, photographs those depths as they are revealed from the dark inner recesses in storm you find there something concerning guilt, some thing concerning the new birth, quite consonant with Christian truth.

I do not know that it can be perfectly proved from reason, but I do believe that it can be proved c early from the Scriptures that death ends probation. I have never claimed that by merely rational considerations you can make it clear in all cases that death is the dividing line. For reasons which I have, on other occasions given n detail I solemnly believe that the Bible makes this clear. Peter must be explained by Peter. I hold that first Peter is explained by second Peter. The history of exegesis is a proof that those who do not explain first Peter by second Peter will peter out. I have a kind of scorn for the attempt to build a great scheme of theology upon the apex of a pyramid, the apex standing on a guess, and the guess on a parenthesis, and that parenthesis swept out of this apex by second Peter.

No, my friends—"Follow Me!" These are the resonant words to be emphasized. Let us beware of everything fractional. If, indeed, any one born with an Aristotlean mind has emphasized mere reason too much; if among the rocks on the shore of New England we have been too much given to philosophy, let us awaken ourselves, let us fill our spirits with the breath of revivals. Let us bring to the front the mystic side of our Lord's teaching.

"Follow Me' in the doctrine that the Holy Spirit is a present Christ. I admit that our Lord has not yet been followed by New England orthodoxy as closely as I could wish in regard to this portion of religious truth. "I go away," "I come again," "I will not leave you orphans," "I have yet many things to say unto you." These are words which our age forgets. "He had shed forth this;" such was Peter's teaching at Pentecost, and he found in the touch of the Holy Ghost the touch of his ascended Lord. I believe it is the doctrine of the New Testament that every breath of the Holy Spirit cast forth upon humanity in our time is as much Christ's personal activity as was the breath He cast forth when He breathed upon His disciples. Man is emotion, intellect, and will. I do not say with Saint Augustine that this is a *good illustration* of the Trinity, but as *man is in some sense* three, and yet in a very emphatic sense one, so God is one, and not dividing His substance we must find in the Holy Spirit a present Christ.

Mr. Emerson is supposed to have known what the truth is about religion by *intuition* What an abused word that last one is! Intuition! It means everything or nothing in many systems of religious discussion. I mean by intuition simply that faculty in man which perceives truth self-evident, necessary and universal. An intuitive truth is such a truth as has these three traits. We do directly perceive the validity of the proposition that a straight line is the shortest distance between two points, that the whole is greater than a part, that *sin can* be the quality of only voluntary action. Let intuition in this sense be applied unflinchingly to theology. But if you tell me that mere intuition can teach all truth I demur. If you drop into sentiment as a finality, you are using the mystic side of human nature in excess; you are forgetting the rational side.

There are things in Christianity which we must receive on the authority of revelation, and which are above reason, though not contrary to it. While we must insist that there shall be no contradiction in them. We have a right to adopt them if they are nothing more than mysterious. But this idea that God is in us, the God who died on Calvary, was Christ's revelation. **To prove that this revelation is the** truth, we need both the external and the internal evidence.

Where on earth can you show me any mass of human beings who have lifted up prayer for pardon in any other name than Christ's and obtained permanent peace? The Apostolic Church made much of the inner witness; we have made too little of it. Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube, and produces an image of the star in the dark chambers of the telescope. Just so when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed. This inner sense of forgiveness has been made altogether too emphatic in certain systems of theology. But in other systems is has by no means been made emphatic enough. I am not opposed to the mystic side of Christianity because I so rarely emphasize them. My business is with the relations of religion and science. Put together the scientific and mystic sides of religion, and this full representation of Christian truth will overpower all opposition.

I might, as I part from you, ask that you follow Christ in His practical philanthropic activity. There is a mystic and a rational side in our Lord's eaching on this supreme theme.

In the Welch mountains, in the native land of the revered pastor of this church, I once found a stone seat, with the inscription, "Here let the honest Welshman sit down, look around, thank God and take courage." It is hardly too much to say that this church is another seat inscribed with similar words. Saratoga is a far viewing city These springs which Fenimore Cooper describes, as they burst forth in the primeval wilderness, are flowing yet. Men may come and men may go, but they flow on forever. How long the tides of human generations will gather here in summer God knows, but it seems likely that this city will be a strategic point in American civilization for ages yet. I rejoice that we are dedicating here to-day a house from the four corners of which there will issue living springs of unadulterated Christianity. I rejoice that I may repeat on this spot the words which I read in Wales: "Here let the honest Welshman sit down, look around, thank God and take courage!"

To hear patiently and answer precisely are the great perfections of conversation.—Rochefoucauld.

Let every one sweep the drift from his own door, and not busy himself about the frost on his neighbor's tiles.

To Adam Paradise was home. To the good among his decendants home is paradise.—Hare.

Communications.

AN INTERESTING EXPERIENCE.

A Deacon Who was Super-Sound, But Is Satisfied Now to Be a Plain Bible Baptist.

BRO. EDITOR:—I read with deep interest the interview of Brother *Eben Ben Rachib* in your paper. It reminded me of myself. I joined the church when I was turning 24. My wife was a Methodist, and we loved one an other like husband and wife ought. She was good and true. My pastor, who baptized me was a powerful Baptist; I know he was, for he often said so, even taking half the time he was in the pulpit to make every body understand it. He was a good preacher, had a powerful voice, and could hold out longer than any other preacher in The Association. He took a super-sound paper, and said I ought to take it, and be a super-sound Baptist. What it meant, I could not find out exactly; but I thought it was something good and told him to put me down. I soon got it, and it was full of writing just like brother Jehu Buckram preached. It used to seem to me, that he must make the paper, but he said he didn't. After awhile my mind was made up to be a sound Baptist anyhow, and I went at it. Brother Buckram led the way, and I followed. We made it our main business to fight Pedobaptists Compbellites, and especially any of our own brethren, who were not super-sound.

I got all the points, and could hold a fair hand with any of the neighbors. My wife was handy and I practiced on her rainy days. After awhile she quit saying any thing, and that bothered me; but I talked on. I knew every mean thing that any of her preacher did, or was charged with doing, and kept her posted. But she stuck to them, and I was surprised. Bro. Buckram used to come to see me, and we would set up smoke our pipes, and talk soundness, and rake the Pedoes and unsound, tender-toed Baptists for their meanness, and cowardice. The Pedoes all quit going to our church, and we said that it was because they can't stand sound doctrine.

Well, times went on, and I was a confirmed Sounder. It grew on me. The truth is, I had very little respect for a man who was just simply a Baptist and I said many hard things about some of the brethren. All this time I wondered why our church got smaller and my wife never joined. I began to fear she was not converted, but she prayed every night and seemed pious.

Now, brother Editor, I must tell you the truth, all the time I was so sound and saying so much about it, there were times when I was not happy. When I went off, where there was a good meeting and staid a while, I somehow felt that I wanted more of that, and less of the other. I was unhappy. I used to hear just a simple old Baptist preacher tell the story, and he always made me cry. But brother Buckram said he was not sound, and I was afraid of him. And then, curious was it not? when I woke up at night, and thought it over all to myself, I never felt right about it. But not to be sound, I could not bear the thought of it. So I rallied and went on.

After a while the leading Sounders began to change positions, and this was awkward; because I had the old points all by heart and now I had to learn the new ones, and, besides, explain how the change came. And to be plain, about all I could say was that it was soundness. I was annoyed, but several of us used to meet at my house to talk doctrine and keep up the points. They encouraged me, and I got the new points and was just about to feel alright, when an other change come, and then they kept coming so fast, that, at last, all I could say was that I was sound. I then began to avoid discussions, and my wife would say, "John, you seem so much happier than you used to be." So I was, for I prayed more, read my Bible more, loved christians more.

About that time brother Buckaam quit us, because we would not bear sound doctrine. The church was very low. Some of the soundest brethren would not speak to each other. The pastor was not paid. Nothing was said about missions. The Methodist had built a fine meeting house in sight of our old one, and, they were building up, in spite of all their chances to know better. We had lots of doctrines, new and old, but that was all.

We called a new pastor, and he came; but some of us feared that he was not sound. Well, I just wish you could see him and hear him. He began to preach such loving sermons. He shook hands with every body, Methodists and all. That was new, and I watched him. One Sunday, when there was a crowd, he preached *from* the text, "Speaking the truth in love," &c. I saw new light that day. And, would you believe it, a young lady school teacher joined the church in April, and when he baptized her he preached *on* baptism and upon my word every body cried, even the Methodist class leader. When it was over, my wife walked up and joined the church, and we had a regular time. The church is growing. Every meeting is a feast. We are happy. The class leader has joined Our pastor preaches right out of the good book, and our souls are fed. It may not be as good as soundness, but I like it better. We give to missions and education, and have temperance meetings. The young people are delighted and most of them have been converted Our pastor preaches doctrines, but *out of the Bible,* and, if any body don't like it, they can't find fault with the way he does it.

Bro. Editor, if brother Eben wants to spend his life hunting Soundness, he may, but I have tried it, and from now on, to be a simple Baptist, to love every body and do all I can to get others to be simple Baptists, will do me.

My wife says she is glad that there are some simple Baptists; for she used to think that it was a part of the Baptist faith to hate every body else, and she did not like it. She likes being a simple Baptist mighty well.

Our daughter Jane will join next *meeting.* She has a *beautiful* experience. Let me live and die a simple Baptist.

Your brother in peace,

JOHN JONES.

P.S.—Tell every body that wants to be happy to repent, believe in Jesus and do what he commands them to do. Tell them just to be simple Baptists, which our pastor says means to be a baptized disciple of Christ. Bro. Editor, it beats the world. I would not give up this simple way to be a king. Now, since I have got into it, and understand it from the New Testa*ment, as our pastor* makes it plain and sweet, I can't help it wondering why some Baptists want to dress out their religion in marks and extra stripes, circus fashion. If any body wants to know what I am, they can find it out; I am a Baptist, and mean to be all my life. That's me.

J. J.

This life to me is as a station,
Wherein, apart, a traveller stands—
One absent long from home and nation,
In other lands.

And I, as he who stands and listens;
Amid the twilight's chill and gloom,
To hear approaching in the distance,
The train for home.

—Longfellow.

WEAK CHRISTIANS

That there were weak Christians in Apostolic time we are certain. We read of them *in the gospel,* Acts, and Epistles. Paul says "Him that is weak in faith receive ye." And again—"We that are strong ought to bear the infirmities of the weak." O the weak Christians, or at least professors of our day. Our churches in the country are full of them, and I suppose the town and city churches have *their share of them. It is conceded* at once that we have them; shall we receive them? Yes, Paul says so What shall we do with them? How can we bear with their infirmities, weakness, ignorance and *superstition;* always grumbling, despondent and out of temper with everything and everybody. What can we do with such people? Well, we must receive them, we must help them; and we can do that by giving them something to do. No one can be healthful and strong that's always half asleep; giving neither their body nor mind exercise.

If you would have your children to be strong, active and useful, you must give them plenty of wholsome food and continual exercise. so it is with God's children; those who are in what the Doctor's call a comatose state, must have the nutricious bread of life given to them, and then something to do—real work, that will help them to digest the soul-nourishing bread of heaven.

Thousands of our dear brethren are in this deplorable condition, simply for the want of being enlisted in the Lord's work. Now every Christian worker in the State, or out of it, whether he be a preacher or layman, knows and will attest, that the only way to get out of this miserable dwarfage, and attain to a growth in grace or divine s rength, is to learn one's duty, and then do it. You will find the ones who give their money and labor to keep up our Zion to be the happiest and hardiest Christians in the world. Why, good brother, you must, 1st., realize that Christ gave himself for you. "Ye are Christ's." You can't afford to continue drinking in the worldly miasma that's corrupting and poisoning your character, alienating your soul from God, and belittling your influence.

You say we ought not to deal so roughly with a weak brother. We are only speaking the truth in love. The equilibrium must be disturbed, even if you accuse us as disturbers of the peace. If you are having peace without perseverance in *your Master's cause,* your peace is surely false and fearful You say that you are poor; well then our Savior said, "Give and it shall be given you."

Brother, sister, if you have disobeyed our blessed Master in his last command, and have not acquired the habit of giving, and are, therefore destitute of the spirituality, that you see exhibited in your brethren, I beg you now to commence reading—the Bible first, then our State paper, mission journals; study about, pray over and give what you can to our work, and I will vouch for happiness in the future.

T. D. BUSH.

Hebron, Miss.

It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven—Josh Billings

MINISTERIAL PROFESSION.

Its Ups and Downs, Joys and Comforts, Honors and Emoluments.

My attention was strongly arrested lately by reading an article in The Western Recorder on Ministerial support, in which the above heading was strongly interlarded. Dr. Caperton seldom writes a leader without displaying strength and perspicuity The article is not before me now and I will have to allude it is from memory.

The Recorder was reiterating the cry for more Ministers. More young men coming out on the Lord's side and pleading his cause. He alluded to the fact that other denominations were suffering more than ourselves in this respect.

He seemed to lay the charge at the door of the churches in not awarding that generous support that cultivated and skilled labor demanded and obtained in other professions.

Here this writer would beg leave to differ with the Recorder in a *modified and qualified form.* It is, perhaps, more attributable to the other ministers indulging in a spirit of complaint, and too frequently speaking, as, if they were persecuted, and injured individuals. We indulge too much in looking on the dark side of the question, which pertains to other professions, as well as to ours.

It is a fact that the ministry is as well fed, and clothed, and their families are likewise, as those of the physician or lawyer, or county politician, or farmer. *Look around* you and think calmly, where one physician or lawyer succeeds and makes money fifty fail and eke out a bare support, and this is obtained by means more harrowing to the true manly feelings of an honorable man, than are ever dreamed of by ministers. In fact, our pay and support is very much in proportion to our talents, industry and time actually put into the work. The cheerful, active minister of moderate talents and attainments is as well paid as the clerk of the court or the county lawyer, or the village doctor. He is respected and loved, too, if worthy, which is no small item in life and living, and rewards.

The Recorder says one thing in our behalf that I believe to be unqualifiedly true and not displeasing to our vanity, which is, that as a class, we are equal, if not superior to any of the others named, in general information, as well as in our special calling. He alludes to convocations of ministers in any body of them, as comparing favorably with Legislature, Congress, or National political Conventions. *This has struck the writer forcibly,* and often, when viewing these different bodies with as impartial a feeling as he could control.

Our Southern Baptist Convention and several State Conventions have often called out the thought and made me thankful to God for having cast my lot amongst such a body of men.

There is a class of our order that sometimes indulge in invidious comparisons between themselves and another class of the same faith and order. I mean the country pastors. They compare salaries, without duly considering the difference in expenses and time given to the work. I have served in both capacities and feel that I have a *right to* speak? The country pastor lives better, easier, and fatter than his town brother. He has his little farm and other appurtenances and to his credit, be it said, cultivates it well, as he ought and receives his two or three hundred dollars extra, for his ministerial services and has things full and fat around him. He has the love and respect of his brethren and neighbors, and his children take the lead in his society, and it is *good society* too, if it has not quite so much style in it. One may envy the country pastor, who has something to say and can say it, suitably to his audience. If he cannot, as sometimes happens, don t let him abase his brethren for it? They are not responsible for his lack of gifts in his assumed calling. He has made a mistake and ought to step down and out. The same is true of the grumbling town man.

Let the minister work to the best of his ability and surroundings too. Some of our folks, while in an intensity of feeling that is neither practical nor true in fact, berate the farmer or the teacher-minister, and would drive them out. Let them farm and teach, too, as well, if it seems necessary, and, let not one man judge his brethren in these matters? The most successful ministers, as pastors, of my knowledge and observation for more then thirty years, have been *farmers and teachers.*

Encourage young men, then to give themselves to work and to the Lord in this calling, because there is giory, honor and immortability in its rewards in time and eternity.

There is a remedy for scarcity of ministers, which the Recorder nor the writer has not alluded to. The Lord's command under the circumstances, "*Pray ye,* the Lord of the harvest that he send forth more laborers."

Let all the pious people remember this? Let church assemblies remember it. Let Associations and Conventions remember this, and let us see to it that the children, "which the Lord will give us in answer to prayer, be fed, clothed and educated liberally."

J. T. F.

Policy consists in serving God in such a manner as not to offend the devil.—Thos. Fuller.

Baptist Record

J. B. GAMBRELL, Editor.

CLINTON, MISS.,

Thursday, : Febiary, 7. 1884.

Editorial.

NOTES AND COMMENTS.

Prohibition is booming here. —*R. L. Allen.*

Brethren, send along your renewals promptly.

Brookhaven, at this writing, is the banner RECORD office, and that is because Elder J. R. Farish lives there.

There are over 700 scholars in the Sunday and Industrial schools of the First church, New Orleans What a work is here.

A cable dispatch announces that Bro. Spurgeon has returned to London in good health. He preached in the Tabernacle last Sunday.

Now is the time when most mistakes are liable to occur. If anything goes wrong with your paper write us, and we will do all we can to get it right.

Take your paper to church with you and see how many of the brethren wish to subscribe.

Sister Wright, Carthage: Bro. W. H. Patton says Night Scenes in the Bible can be had of Zeigler, McCardy & Co., Philadelphia. Price not remembered.

The Vicksburg Herald says of all the liars on earth, the anonymous liar is the meanest and most cowardly. The Vicksburg Herald is right.—*New Mississippian.*

The minister is to be a live man, a real man, a true man; a simple man, great in his love, great in his life, great in his work, great in his gentleness.—*Dr. Jno. Hall.*

Elder A. J. Parrot lives at Germantown, Tenn., but his churches, four in number, are in Mississippi. We claim him. Right sorry are we to know that his health is not good.

Colored servant.—We had a heap of shouting at our church last night. Mistress.—Did you shout any. Servant.—La! no, Miss, shoutin's too hard on clothes for this poor darky.

Recently a New England Baptist young lady refused $1,500 to sing in a Unitarian church, because, as she said, she could not aid a society with her voice which denies the divinity of her Savior.

Cardinal Manning has issued a circular to the Catholics of England requiring that a temperance league be formed in every school, and the head of the school must be a total abstinence man. Very good for the Cardinal this time.

"It it claimed that the Reformed Episcopal church now has over 8000 communicants and more than 30,000 adherents and 125 ministers, 73 church edifices and 85 congregations. The church has more than $1,000,000 invested in real estate."

I know I have not done my duty by the RECORD nor given you the support I ought to have done. I am well pleased with your reply to Dr. Hunter.—*H. W. Rockelt.* You know how to do your duty, do you not? If not, ask that good wife, and you will find out.

The *Watchman* (Boston) says of imigration, we are filling up fast enough, and too fast, considering the criminal element. So it seems to us. It is not to our advantage to introduce a horde of godless imigrants into our midst. If they come, however, we must do the best we can for them.

Tennessee has two papers called Missionary Baptist; one is for the colored people, the other for the whites. Now may we not hope for a large increase in the number of real, practical Missionary Baptists in that State. The need there as well as here is more people to honor the name.

There is this much to be said for this character, however; he evidently has enough sense of shame left to try to hide himself. A man said to Bro. Melvin once: "Whenever I want a drink, I go boldly into a saloon and take it." "If I wanted one, I would not do that way," said the Irish preacher. "Whenever I feel like doing a shabby thing, I want to hide."

Secretary Ball stopped over with us Sunday, on his way below, looking after special mission interests. We thought it would be a good time to make him realize that we are in sympathy, so a collection was lifted, which he said sent him on his way smiling.

There is nothing necessary in this matter, but to get people to do their simple duty. That is all I need, all I want.—*Sect. Ball.* Gen. Lee said "Duty is the best word in the English language." It is a grand thing to do ones duty. Lets try it this year, all of us as we have never done before.

Ask your brother to subscribe for the RECORD for this year.

1,000 persons attend the regular services in the Baptist church at Lodz Russian Poland. Bro. Carl Ondra is pastor. He has sealed his devotion to the truth by bonds and imprisonments. The Lord seems to be mightily opening the Russion Empire to the truth.

There is nothing I feel more interest in than the spread of the gospel.—*Mrs L. E. Ellzey, Cherry Hill.* When the spread of the gospel becomes the absorbing interest of our hearts then will we begin to live like men and women born from above. Alas! that there is such a lack of this interest.

Sister Ratliff's Cottage Home enterprise is purely a work of love on her part. Not only a work of love, but of faith. She has never wavered in her zeal and confidence, and her faith has well nigh had its reward, Only a little more, and it is done. It would give us great pleasure to receive sufficient to wind up the thing. Anything sent to this office will be acknowledged in the paper, and turned over to sister Ratliff. Sisters, can't you help?

If I should ever be so forgetful as to let "pay day" pass without remitting, you will do me a great favor by jogging my memory, as the RECORD must pay its regular visits. I have been taking it from its first issue, and do not know how to get along without it.—*J. E. Chiles,* A few brethren, very few, get out of sorts if they are notified that their time is out; but brother Chiles is right and the RECORD has no better friend than he.

Bro. Oncken, the great Baptist Missionary of Germany laid down his weapons of warfare on the 2nd ult. He was baptized by Dr. Barnas Sears, in the Elbe river, at night, and soon after began his evangelical labors. Though often persecuted, and some times shut up in prison, we believe, he lived to know that from the small beginning on the banks of the Elbe, $100,000 had become obedient to the faith, and followed Jesus in baptism.

"The evil of a fractional orthodoxy," commenced last week and concluded this week, is worthy of the thoughtful attention of ministers. It is Mr. Cook's way of talking about one-sidedness, of which not a few people in this latitude are suffering much. Some are all doctrinal, and all on one or two doctrines; others are nothing for doctrine, resolving Christianity into a kind of shapeless, indefinable goodness. We must echo the whole truth.

Crimes and tragedies do not cease. They are sadly on the increase. The columns of our daily papers were never more filled with denlineations of their heart-sickening details than now. How can they be abated while we vote intemperance, Sabbath desecration and lawlessness!—*Watch Tower.*— Yes, while we go on voting for rulers in sympathy with lawlessness, and taking law-breakers under patronage, haw can we expect a change for the better? The Yazoo tragidies had their beginning in whisky.

Of the 669 white Baptist churches in South Carolina, 475 had preaching only one Sabbath in the month last year, 158 on two Sabbaths, 7 on three Sabbaths, and 34 on every Sabbath, while only a minority of the Sunday-schools are kept up all the year. There are 19 parsonages in the State; the value of church property is $639,148; the contributions for all purposes were $144,516, of which $85,249 were for pastors salaries; the present membership is 62,163, the baptisms were 3,070; and 9 new churches were formed.—*Index.*

A painful dose for Protestant Pedo-baptists was put up by the great Catholic theologian, Bellarmine, in the 4th Chapter of the 4th book of his treatise *De Verbo Dei.* He is there arguing to prove the insufficiency of Scripture and the necessity of an unwritten tradition, and with most convincing evidence, he makes manifest that infant baptism cannot be substantiated from Scripture, but rests on tradition.—*Watch Tower.* This bit is commended to Dr. Hunter, with the suggestion that he read the book in question. By the way, the Dr. will be heard from next week.

I have taken the RECORD from its birth, and hope to be able to continue my support of it as long as I live, which I trust may be many years. And yet I pray that the RECORD may live on for years and years after I am in my grave. I like the spirit of the editor. Hope the Lord may grant him grace to maintain the same Christian spirit. Though in Tennessee, I yet love my native State, seemingly more dearly than ever.—*H. M. Long.* It looks like Mississippi must go into the ministerial supply business. The States all around us are calling our brethren.

There is much in our spiritual state as to how a doctrine strikes us. A beloved sister under great bereavement writes: "There have been so many sweet, consoling words in the RECORD since our great trouble; that I have wondered sometimes if they were not intended for us. They were certainly providential, as I believe all things are. Is it too late to tell you, or do you care to know how much of comfort there was to me in your piece on the 'Sovereignty of God?' If it were not for belief in this precious doctrine, I would not live under this bereavment." To the proud and self-sufficient, how hard and unlovely is the doctrine of God's sovereignty; but to a soul bruised and crushed by the weight of woes too heavy to be born; how good is it to rest on "God's eternal, unchangeable love.' We lie peacefully under the shadow of the rock that is higher than we.

Miss Cornelia Paddock, of Salt Lake, author of the Mormon story, "The Fate of Mme La Tour," says that it is doubtless easier to deny that polygamy is increasing than to furnish statistics in support of such a denial, owing largely to the secrecy to which witnessesses to the Endowment House ceremonies are sworn. "That polygamy exists," she continues, in a letter to the Denver Inter Ocean, "in the States and Teritories which adjoin Utah we all know. That the system has entrenched and strengthened itself in these States and Territories since the passage of the Edmonds law, is, I think, equally certain. Arizona will soon be wholly under Mormon control. In Idaho the Mormons have held the balance of power for years In Colorado and Nevada the Saints are quietly biding their time, sure in their hearts that there will eventually be a bid for the Mormon vote, which they can afford to accept."—*Times-Democrat.*

Rev. Dr. Kittage, (Presbyterian) recently said to the Chicago Baptist Union:—"We honor your church for your unflinching loyalty to sound doctrine. While you have held firmly to your distinctive views, you have held with equal tenacity to the grand fundamental principles in which we all agree. And no one has any difficulty in knowing where the Baptist church has stood with regard to the massive doctrines, which are the lower stone of the temple of Christianity. You have not belittled the cross by denying the penalty of sin to please men. You have not taken the eternal diadem of omnipotence from the brow of the Son in order to cater to that modern rationalism which finds fault with the mystery of godliness. Therefore, your grand church has been a doctrinal stronghold and massive dyke against the distructive waters of that free thought which would, but for that unswerving loyalty, sweep away the very foundation of all divine truth. And God has most singularly given his zeal to this loyalty of faith in making you one of the grandest sections of his great army, so that to-day in our own land you can boast of your over 21,000 churches, for your two and a half millions of communicants, and for his constant blessing upon His Word as it proclaimed from your pulpits. We commend those words to our Jackson correspondent, and say in advance that personally we glory in the firm hold, the Presbyterian brethren have a part in the truth. They next to some other people, our modesty forbids us to name, are least likely to be moved away from the truth.

OUTLINE OF A SERMON.

Preached at Waterford, Miss., by Request, on The Churches of the Saints. Published by Request of Brethren.

TEXT.—God is not the author of confusion, but of peace, as in all the churches of the Saints. I Cor. 14:33.

INTRODUCTION.

The differences now existing among Christians are not of God. God is not the author of confusion, but of harmony. The existence of sects, called churchos, is evidence of error. The truth of God is a unit; it is harmonious. The Bible is not on both sides of a contradiction. It does not support conflicting doctrines and practices.

The man who says that sects, holding diverse and opposite doctrines, organized on different principles, are all supported by the Scriptures, reflects on his Maker. It comes home to the common sense of every thoughtful person, that where there is so much confusion, there is a corresponding amount of error; and men are not required to part with their common sense, when they become Christians.

It is plain to the unbiased reader of the New Testament, that the churches of the saints were of like faith and order. They had the same teaching, and were organized on the same principles, had the same kind of membership, the same laws; in short, were cast in the same moulds. One was like the other. All this is patent to the inquirer after truth.

The division of christendom into sects, or so-called churches, differing one from the other is post Apostolic and unscriptural. Nor are we at any loss to ascertain just when and where and how the divisions arose. It is all a matter of historical record. But this is not the time to turn the pages of profane history; let us rather keep close to the one book, whose utterances are an end of all controversy in the domain of religion.

With error in the world there must be confusion. There be some who cry peace, peace; but there is no peace, and can be none while error exists. Errorists will not rest, and those who hold the truth of God can not rest.

Yet, every Christian heart yearns for the unity of all true believers. How can it be?

There was an imposing scene in the outer court of St. Peters, at Rome, immediately after the passage of the infalibility dogma; that was a bold, unparralleled measure, and many Catholics trembled for the result. Surrounded by an excited crowd of prelates, Archbishop, now Cardinal Manning of England, holding a copy of the extraordinary paper aloft in his hand said: "Let all the world go to bits and we will reconstruct it on this paper." That will never be, but it is my faith and hope that some time the religious world, which has so gone to bits, will be unified around the Bible. At any rate, let us be careful that we take our stand upon it, and the sin of scism will rest upon those who depart from its teachings. I have three remarks to make about the Bible:

1. It is, in matters of duty, a plain book. It does, indeed, teach great mysteries, too deep for our understanding; but you must note the difference between a mystery taught and mysterious teaching. For instance, the incarnation is confessedly a great mystery; how it could be, we can not know; but never-the-less, it is most plainly revealed to our faith as a fact. And so regeneration is revealed as a necessity and a fact, but the manner of it is not revealed. People generally get into trouble about what is not in the Bible, not about what it really says. The following anecdote will bring out the point:

Two gentlemen of different creeds were in the habit of having friendly controversies. One held that the Bible was a very mysterious book, so much so, that but a very few people could understand it. The other held that it was a plain book The first said to the second:

"You say that the Bible is a plain book; now answer me one question. How did Sampson catch all those foxes which he turned loose in the fields of his enemies?"

"I can't tell," was the honest reply.

"Then," in a spirit of exultation the first said, "the Bible a plain book, and you couldn't answer such a simple question as that?"

"Hold," cried the other, "it is not in the Bible how he caught the foxes; we are only informed that he had them. If it had been in the book how he caught them, I think I could have understood it very well."

The point was well made. You see, my friends, that the things not revealed are the ones we stumble over and make our greatest troubles out of. And this leads me to say:

2. That the Bible is a practical book. There never was another like it in this respect. It was given for instruction, warning, reproof, guidance. Never a word in it to satisfy curiosity. The ends aimed at are practical. The man who came to our Lord to know whether there would be many or few saved, did not find out what he wished to know, but he got some advice, worth a vast deal more to him. Instinctively we all wish to know how Christ appeared as a man, and the Catholics have felt undertaken to supply this want with their miserable half-woman, half-man pictures; but while we have four lives of Jesus in the New Testament, there is no pen-pictures of him. The Bible addresses itself directly to our real necesities, and thus rebukes the lovers of questions, which do not edify.

3. The Bible is the peoples book. Plain, practical, it was written for the people at large, who have their practical worldly affairs to look after, and yet are severally charged with the sublime and awful duty of serving God, their Maker. It is suited to the common people, and uncommon ones, too, if there are any of that sort, It comes home to people's hearts and business. A Bible in the widow's cottage is her best advisor. A Bible on the shelf of the poor farmer is his best guide. I tell you the Bible in the homes of the people and read and followed in some good degree is the deep spring of the greatness and happiness of Protestent nations.

The Pope walking on the heads Catholic nations has pressed them down into the dust; Protestant nations walking by the light of the word, have reached an enviable pre-eminence. There was sense, as well as wit, in the reply of the Irishman, whom the priest choc'e for having and reading a Bible, saying, "It is the duty of the church to give to all her children the sincere milk of the word." "But, your riverence," said the son of Erin, "I prefer to keep the cow me self." Likely he had heard of watering milk, and chalking it, and what else, milk-men might be able to tell us. At any rate, there could be nothing better than keeping the cow and knowing where his milk came from.

My friends, you have Bibles, the plain guide book, and it is necessary that you study them in a plain, practical way. And that is what I shall ask you to do in examining into the question of the

CHURCHES OF THE SAINTS.

I wish us all to find a Scriptural answer to two simple, practical questions:

1. When did the churches of the saints have their origin?

2. Who ought to be members of these churches?

With regard to the first question, there are two positions held by men of ability:

1. That the Christian church, as we hear it now, not churches, as we read in the New Testament, had its origin in the house of Abraham, and that it came over into this dispensation, modified somewhat, but identical, the same institution, having baptism now, where there was circumcision before. In short, that the original charter of the New Testament church, is the Abrahamic Covenant, recorded in the 17th chapter of Genises. I think I state my Pedobaptist brethren fairly. It is my desire to do so, giving the fullest opportunity to thoroughly examine the whole question. And just now this is all the more important a matter, because a very large proportion of the ablest Pedobaptists have abandoned all other defense of infant baptism. They say it is not in the New Testament by precept or example, and the reason is, so we are told, it was in the covenant, which has not been abrogated. So, at last, we have so narrowed the limits of inquiry, that we may reasonably hope to get through with the matter. Let us look the question fully in the face, and see just what there is in it. I want to know, and you do.

But before entering into an examination of this covenant made with Abraham, a few preliminary remarks will be found to be helpful in the investigation First, as to the word church. It is a translation of the Greek word *ekklesia;* which means a congregation, assembly. There is nothing in the word itself to indicate the character of the assembly. It was applied to religious and irreligious congregations, to assemblies organized or unorganized. The Athenian *ekklesia* was a civil body organized for government. The Jews, when assembled in the wilderness were an *ekklesia,* congregation. The mob which ran together at Ephesus, inspired by the wicked Demetrius, is several times called an *ekklesia.* We read, also, of the General Assembly, and *ekklesia,* congregation of the First Born. And so of the congregations of the Saints, the congregation at Corinth, Ephesus, etc. That congregation is a fit translation of *ekklesia* is now not in dispute, I believe. The kind of congregation, its purposes, organization, if any, and every thing of the sort must be learned from the *context,* not from the word itself. Therefore, we have the word qualified very carefully in the New Testament, as in the text, "Churches of the Saints," "the church of God. which is at Corinth," etc.

So much for this important word. What is a Covenant? "An agreement," you say. You are right. A covenant is an agreement, and is good for what it says, no more, no less, and nothing different. A land deed is a covenant, and binds the seller to deliver a certain described parcel of land to the buyer on terms recited. It is good for that specific piece of land, and not another piece. It is good for just as much land as can be found inside the lines described, and not another inch. It is good for land, not for horses, wagons and chattle property. And mark it well, the drawer of a deed is expected to mean just what he says. Therefore the document is regarded as the highest evidence of intention. And note these facts: Those who base infant baptism on the covenant with Abraham, must maintain that the Jewish nation and the churches of the saints are one and the same thing. The case requires, not similarity, merely, but identity, oneness: This leads to the identity of the Abrahamic covenant, and the covenant of grace, or new covenant. Are these things so?

Next week we will go into an examination of the covenant with Abraham, and see just what it says.

PREMIUMS! PREMIUMS!

We have made arrangements to send out fifty copies of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention from its organiznation for clubs of ten new subscribers to the BAPTIST RECORD. This book ought to be in the hands of every pastor, and this will be about the last chance any one will have to get it, in all likelyhood, for the edition is about exhansted, and no other will be issued. Are there not fifty pastors in our bounds who desire this valuable book? You can send names and money as you get them. *When you have ten names and $20* to your credit, we will mail postage paid, the book to your address. Those who once took the paper, but have already dropped it, will be counted new subscribers.

We will give to every one who renews or subscribes for a whole year, whether in clubs or singly, a copy of Kendall's Treatise on the Horse. See advertisement in another column. But those wishing this pamphlet must mention the fact when they remit. This common-sense little book will be found by our farmer brethren to be the thing for them. We have ordered several hundred copies to be given away.

Let us have a move all *along* the line.

BANNISH STRANGE DOCTRINE.

A Great hue and cry has been raised *in some parts of this country* of late by certain preachers who say, "The Baptists take only converted or regeneaated persons into the church," as if other churches took in unconverted persons. The process of grace, according to the Calvinistic theory, which Baptists hold, is:

1. Regeneration.
2. Conviction.
3. Repentance.
4. Faith.
5. Justification.
6. Salvation, infallibe.

Conviction, repentance and faith, are the points of regeneration—a work wrought in the heart of man, unconditionally, by an act of Sovereign power. Hence a desire to "flee from the wrath and be saved from sin," is an evidence of conversion, or regeneration.

The Arminian, or Methodist process is:

1. Conviction.
2. Repentance.
3. Faith.
4. Justification.
5. Regeneration.
6. Salvation on the condition of perseverance.

Methodists believe in *final* perseverance; while Calvinists believe in *infallible* perseverance.

If men are lifted into grace by a Sovereign act of God, they must be sustained by Sovereign power.

If men get into grace by the condition of faith they must stand by faith. "Therefore being justified by *faith* we have peace with God through our Lord Jesus Christ; by whom also we have *access* by *faith* into this *grace,* and rejoice in hope of the glory of God."

Does regeneration preceed repentance and faith or does it follow repentance and faith? Is it conditional, or is it unconditional? Is it a Sovereign act of God, or is a *synergistic,* or co-operative work of God."—*Methodist Ex.*

As to this matter, there is but one point of difference between Baptists and Methodists worth discussing, and that concerns most deeply the salvation of the believer. True, there are many different ways of stating the two beliefs; but following the trend of the two lines of thought down to their ultimate reach, and this is the difference:

The Baptist believes he is saved and shall be preserved to the heavenly kingdom by the almighty power of a Sovereign God. He believes all holy desires in him have been inwrought by the "Sovereign act of God." He believes he never would have felt his lost condition, nor been cured of his sinful dalliance with the world, the flesh, and the devil, but for the Sovereign act of God," He feels, may we not say knows, that by nature he was a child of wrath, that he was opposed to God, and he magnifies that grace which worked in him against his natural desire to effectually draw him away from death to life. That sweet work Baptists call regeneration, and do not hesitate to ascribe it wholly to a Gracious God, who worketh all things according to the counsel of his own will.

Methodists hold, in short, that salvation is a co-operative work, a part being of man and a part of God. Regeneratian is not a "Sovereign act of God;" but a co-operative work. Baptists have written many foolish things beyond question; but we never knew any folly equal to supposing that a man could co-operate in his own creation; for it is said we are created anew in Christ Jesus. Again, we are "born of God," "of the spirit." Theological folly has reached its greatest height when men are represented as co-operating with God in their own new birth. When men are seen to be their own fathers, such ideas may be tolerated out-side an insane asylum. But there is a sadly solemn side to the question. Men may be saved with many foolish notions, or in spite of many reckless statements, for Sovereign grace is most gracious; but a false hope is fatal. According to our writer, and he is a true Armenian, salvation is co-operative. God and man have each a part of the work to do. Of course, it is allowed that God will always do his part; but a chain is no stroger than its weakest link. The case resolves itself into this then: the purity, faithfulness, wisdom, and strength of each man is the true measure of his hope for salvation. Need we say that to depend on self any, is not to depend on Christ savingly?

Yes, Baptists do believe that men are lifted into grace by a Sovereign act of God, and they equally believe that they must be sustained and brought through by the same Sovereign power." What else should a Christian believe, or what else can he believe, and retain any hope of Heaven? We lament as God dishonoring and soul-destroying any contrary faith.

The passage quoted is very fine and we sound something of the depths of the riches of Sovereign grace when we call to mind those other *Scriptures* which teach that faith itself is the gift of God. "We are saved by grace, through faith, and that *not of ourselves,* it is the gift of God."

If salvation be a co-operative work, then, in the end, the praise of it must be divided between God and man, just as each ones part has been. We humbly hope to be of those who will say, "Not unto us, not unto us." How will our Methodist brother put it?

There are quite a number of minor statements in the above extract which invite a word of criticism. As for instance, for any one to deny the statement that Baptists require regeneration as a coddition of church membership and others do not is reckless, especially where the proof is so abundant and convenient.

The difference between "final" and "infallible" perserverance is not obvious. If it is final it is certain. We opine that our brother really doubts whether, in his case, or in the case of any other, persever ance will be final. Here as, everywhere else Armenianism is shaky; because God is not under it.

David said, "*The Lord* preserveth the souls of his saints," and Baptists believe it.

DR. WAYLAND AND THE SKUNK.

It is related of the eminent Dr. Francis Wayland, that, walking out once, with a copy of the Encyclopædia of Religious Knowledge under his arm, he encountered a skunk in his path. The puny little animal showed fight, and the Doctor thought it was not for him to give the road to such a contemptable thing; so he rushed upon it with his book, and—well pretty soon the skunk was dead, very dead: But it left a memorial after it Doctor W., as we have heard the story, summed up his losses as follows: A valuable book, a good suit of cloths, at least a month's comfort, and a large share of self-respect, all gone to kill a skunk. He had killed his enemy, but the victory had cost him too much. A great general, after a signal victory, said, "Another such victory will ruin me."

It is an important lesson in life to learn that victories may be too expensive. Hunters phrase it, "Is the game worth the shot?" In Dr. Wayland's case clearly he laid himself out on too small an enemy.

Another lesson may be that some very weak foes in one way, may be very strong in others. In pitching our battles we should remember that our enemy may have a way of his own, very awkward to us, in which to fight.

Still a third lesson may be, that the easiest way to manage some things, is to go around them. An irate Congressman once met the sarcastic John Rondolph, and, confronting him with a look of vengence, said, "I never give the way to a dog;" whereupon the Virginian said, "I do," and stepped around him. A collision was thus avoided, and life spared.

MISSION NOTES.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

The last Foreign Mission Journal reports a great revival in our African Mission. A hundred converted. Twenty baptized. Three baptisms also reported at Hong Kong, China, three at Canton; one at Bahia and eight at Saltillo.

The last *annual report of the* Baptist Missionary Uunion reports 4.510 baptisms in Sweden, and 1.992 *in Germany. In* Southern Russia, where the Baptists are known under a different name, 151 were baptized.

From Eromango, the island on which Williams, Harris and the three Gordons, fell victims to canibals, Rev. Mr. Robertson writes: "Over 100 members have been added to our communion roll this year.

The English Baptists are much encouraged in their Norwegian Mission.

The Baptist Missionary Magazine for November reports 417 baptisms.

English Baptists and American Presbyterians report six hundred accessions last year in the Shantung province of China.

In Aska, a village in India, 54 baptisms are reported as the result of a prayer-meeting held there by some Christian students of Serampore College, who on the way to their homes for the holidays, held such a meeting in every village in which they stopped.

There is evidently a very wonderful opening for Christian work in Mexico. Rev. William D. Powell, a Baptist missionary at Saltillo, in the State of Coahuila, tells of most generous offers of buildings and help in prosecuting mission work. Don *Cardenos,* Superintendeant of Public instruction, and the Mayor of Saltillo, both came recently with Mr. Powell to the United States, to induce the Southern Baptists to accept their offers *and enlarge work in Mexico* Mr. Powell represents Don Cardenos as saying:

"The Baptists are the kind of people for Mexico, and our women need education so much. We have to send them to France to learn, and those who return never teach. You must help us. Now, if you will educate 100 of our orphan girls in a College at Saltillo, whose population is *30,000, I will* raise two-thirds of $50,000 in property and money, you get one-third. *Then over in Patos, a city of 6000,* there is property that cost $30,000. If you put $1,000 worth of furniture *in it, you can* have it; and over at Parras, my home, I will give a property worth $30,000 for a boys' high school, and at the same place I will get a $50,000 property for a girls' high school, the conditions being that you are to keep up the schools, and let orphans and widows' children attend free Get in my carriage, he said, and go see the property. I did so, and was astonished at its worth. One building had an hundred rooms. This great offer I put before the Board at Richmond. They told me to raise $50,000 for an endowment. The Texas Baptists gave $12,000; I have secured $20,000, and want Louisville to give $5,000. I want that to be in one place, to be known as yours."

Surely these offers and appeals *from Mexican officials, still nominal* Romanists, should rouse our Baptist brethren to larger gifts and more earnest efforts,—Missionary Review.

The reports from all portions of the field in the Turkish Empire show a steady growth in the churches as shown by the addition of 400 members on profession of faith, without including the additions in the early part of the present year; by a great advance in educational enterprises; by great activity and success in womans work; and by revivals such as have never been known before in the Turkish missions.—Gospel in all Lands, (Presbyterian.)

Communications.

Receipts for Foreign Missions.

Elder T L Talbert, $19; Mrs S Wells and daughter, $1; Elder J C Foster, $25; Salem church, Central A, $6; Leaf River church, $3.50; L M S, Hopewell church, $5; Sunday-school, *Crystal Spgs church,* 7.75; Miss Mary Norwood, 50cts; Frank Souter, Tocopola, $10. Total, $77.85. Total received by Foreign Mission Board from May 1st, '83, to Jan. 14, 1884, $2273.36;

B. H. WHITFIELD,
Secretary.

Winchesrer Ill., Jan. 28th.

I still remember with pleasure my trip South last Summer. I intend to repeat it as soon as I can. During the year 1883, I spent about *four months away from here in* protracted meetings. I saw about 200 persons come into the churches where I aided in meetings.

We are *having a good work of* grace in our church here. I baptized seven last night, others are to be baptized next Sabbath night.

WM. GREEN.

It would be an excellent thing for a number of churches to invite Bro. Green down here next Summer.

Bro. Hall at Starkville.

Last Sunday was a good day with us in Starkville. Bro. R. N. Hall was with us, and preached two excellent sermons. He is much encouraged in the work of editing and publishing the Little Missionary. He has many assurances of its good influence. New subscribers are constantly coming in, and the old ones are very generally renewing. He has a list of forty-seven subscribers here, and every one of them he met, readily renewed. He also obtained some new subscribers here, and I thought, perhaps, that Starkville was the banner office for his paper, and ventured to inquire if she might claim that honor, and learned that it belongs to Columbus, while a number of other offices are receiving about as many Little Missionaries as Starkville. The paper is well worthy of its large and increasing circulation. May the Lord continue to smile upon it.

E. E. K.

No Agent Needed.

I am in favor of agents for our mission and educational work, but if all churches would do their duty without agents, it would be better.

Our church at Blue Mountain contributed last Associational year, as you may see from our minutes: For Home Missions $61.45; For Foreign Missions $20.00; For State Missions 266.25; Total by the church as a church, $347.80. Ladies Missionary Society for different missions $37.80; Total for Missions $385.50. For Mississippi College and Ministerial Education $82.50. Total for Missions and Education $468.00. For all home expenses they only paid $284.25.

So you will see that we sent away from home $233.75 more than we used at home, although we were in debt on our house of worship. But it affords me pleasure to say that the debt on the house is now paid and the church is out of debt. No one has contributed too much, and giving for missions did not keep us from getting out of debt. I am not satisfied with what we did for Foreign missions. We must try to do a little better this year in that branch of the Master's work.

M. P. Lowry.

Blue Mountain, Jan. 27, '84.

From Louisiana

I am not prepared to say any thing definite about a *Louisiana Baptist paper. We will know more after awhile.*

Our school at Keachi is flourishing still, but is troubled with measles of a mild type which will soon pass off doubtless. President Coleman is much encouraged and is a good worker.

We have one lady standing over for baptism at Coushatta—Mrs. Vance, wife of Prof. Jean Vance, lately of Mississippi. Ill health and unfavorable weather has postponed the Baptism for a while, but it will be attended to soon.

Your kind and generous proposal to give half the subscription price of the Record on subscriptions which I may send you, is doing nobly on your part, and ought to secure you a good list from our State.

G. W. Hartsfield.

Mansfield, La., Feb. 1st, 1884.

Note.—Brethren may, without any cost to them, place the portrait of Bro. Paxton in their history, by co-operating with Bro. Hartsfield in the manner mentioned. Our offer was made privately, but we have no objection to its being made public. Bro. Hartsfield and the Record will put the picture in the book.—Ed.

Our State Mission Work.

I began the year by thoroughly examining the real, exact condition of our work. I made it thorough that I might know just what was behind us, as well as before us, knowing that nothing demoralizes so much as to be unexpectedly attacked in the rear. Finding arrears to be about $29,000, after reading letters from missionaries sent to the President of the Board and some to myself, the first duty impressed was to give relief to those suffering to the amount of the above sum.

To do this I proposed to establish a credit in Bank by getting ten men to execute notes to be deposited in Bank upon which to draw $25.00. Instead of this, eight brethren gave (loaned) me $2000 in cash. The other $500 was secured by depositing a note. I am happy to-day for being permitted to say the money has actually been in hand, and has been disbursed, and by collections made this month the Treasurer has drawn his red lines under every account on his book up to the 1st of Jan. 1884. This is our indebtedness precisely.

AN OUTLINE.

There are four things that lie out before me:

First, to conduct this work to a cash basis.

This is partially effected now. It can be perfected by the end of this year by right effort.

Second, organization of the work. The time has come when this can be done. As a Convention the question of co-operation is settled. Our people have a mind to work together. The material for organization is on the field and ready for action. To this attention shall be given.

Third, development is the great demand. We have but the neucleus of an organization. This should, can and must be greatly enlarged.

Fourth, a field must be opened for our young men who are in College and Seminary.

The demand upon us is certainty. The above are wheels within wheels. This certainty can be reached in one year, if we will do what? Why, the most reasonable thing; Duty. That is all. Now brethren I do not ask you to raise a ground swell, nor do I propose a high pressure movement. But I do propose and insist on duty being well done. Once when an English fleet was sailing against a French fleet, when they hove in sight the Admiral called all the Officers together, and said "the King of England, expects every man to do his duty to-day."

What does the King in Zion - the captain of our salvation expect of his soldiers to-day. Now let us have one general Christian effort to collect all the pledges made and get all we can besides, then my faith is that solid ground will be reached by the end of this year. I stand pledged for the best effort that in me is by God's help to accomplish all I can in all these points. I shall leave the Pastors along the Railroads and some others along with the Associational Secretaries to do all they can.

I am about ready to enter directly on the work of development in the interior. I want to hold pastoral meetings in as many Associations as I can. Let the pastors think of this and write me when would be a suitable time. I would like to hold a three days meeting at some good church and preach four sermons. Address me at Blue Mountain.

L. Ball.

Shubuta, Jan. 28th, 1884.

Several brethren have written to me that they have policies in Life Insurance Companies and cannot become members of our "Association." One writes me that he has scruples against joining any thing of he kind. Please say that proper corrections will be made.

Some very wise and consecrated men have written to me on the subject and express themselves as being in hearty accord with this institution. We have now about 40. It was our intention to limit the number of members to 50 until the Convention meets, when the future of the organization will be directed by the wisdom of its members.

I would have written upon the subject before making an effort to organize the Association but that would have only agitated the matter and would have resulted in nothing definite, besides it was agitated several years ago and quite a number of good brethren were highly pleased with the proposition. With me it is not a new thing, I have been thinking of it for years. I think I see clearly a necessity for it and I feel thankful to my Heavenly Father for the encouragement I have received. But few preachers are able to pay the heavy initiation fees and annual dues necessary to secure and maintain a policy in a Life Insurance Company. In this there will be no initiation fee, no annual dues to support the officers of the institution.

I would have proposed the name of some one else as Secretary, but did not feel at liberty to ask any one to do the work without compensation and I felt that it would not be a violation of modesty for me to undertake it without pay.

If any of our number should die and we should need a Treasurer to receive and disburse any money before the Convention meets, Bro Patton will do the work for nothing. This brother is known as a good man and a preacher's friend wherever he is known at all. I repeat, 50 is our limit until the Convention meets, if any Baptist minister in the State in good standing in his church and engaged in his calling wishes to join the Association, we will cheerfully enroll his name until we have enough to complete the number. Any brother who has any suggestions to offer will confer a favor by doing so. We wish it distinctly understood that our object is to benefit others as well as to secure partial help for our own loved ones in case of death.

Yours Fraternally,
L. E. Hall.

Vale.

To-night I take my departure for my future home at Lake Charles, La. I leave my native State with many regrets, but feel that I am under the direction of my Master, whom I must cheerfully and readily obey. I have good brethren, sisters and friends with whom I would like to stay, but I dare not ignore my honest convictions of duty. Two years ago seemed to be the set opportune time for me to return to Mississippi and now the Holy Spirit seems by unmistakable providences, to command me to bear his name to my readopted State.

I have not accomplised everything that I desired to do when I came here, but am thankful for many evidences that my work has not been in vain.

On my arrival here, I found a church forty-five years old, without a house of worship and no definite idea as to when one could be built. The expression was almost universal that there would never be Baptist house in of worship at Brandon. I consulted different brethren who were in favor of building when they could raise money enough, but none seemed willing as I could see, to take any risk, I found that the Society of earnest workers could command about $300 in cash, and I tendered them by services in their effort to raise the remainder of the amount required. Our townsman, Mr. H. A. Busick (then a stranger to me) being in New York I suggested that the Society memorialize him on the subject which after considerable discussion they finally consented to do. I wrote the memorial which he received on the eve of starting home, and raised for us, $262. Soon after, a lady "whose heart the Lord opened and she attended unto" the preaching of the Gospel of his Son, and the admonition of the unworthy pastor, united with the church and after her baptism was instaumental in raising about $500. I left my home and labored incessantly in meetings, (taking collections to supplement our building fund) until late in the fall and with the faithful help of Society of Earnest Workers, I had the gratification in less than ten months of seeing what was never before in Brandon—a Baptist house of worship. This history of my work I refer to not for self-aggrandisement, but for the encouragement of pastors and churches similarly situated.

In addition to my work here, I have labored hard at Fannin, Pelahatchie, West Station, Liberty and Cato, and have baptized many joyful converts and in nearly every place I have seen the cause built up and strengthened. That I have made mistakes I do not deny. I would have been more than human if I had not. I leave it all in the hands of God praying that everything may be overruled for the Lord.

I cannot close without alluding to the churches while I consented last fall to serve but now in the providence of God must leave. I have learned, with much gratification, that it is more than likely than likely that Brother L. E. Hall, will succeed me at Fannin. I pray that he may. A happier union could not be formed. He is an able minister, an effective pastor and a man of great energy and progress. Fannin is one of the most interesting churches that I ever saw, and will heartily co-operate with him in every good work. Those brethren and sisters there are wide awake, and ready for the the Master's service. Such a word as "customary" is not in their vocabulary, and instead of trying to run the pastor, they pay the utmost deferance to his judgment. I hear no such expresions as "how we used to do in ——" twenty-five, thirty or forty, perhaps, years ago, but they look well to the duties of the hour, and go forward.

West Station and Pelahatchie are also good fields that lie near to my heart. I know not who will succeed me at either point. May the Lord hear the cry of those dear brethren and sisters and send them an under-shepherd at an early day.

I greatly desired to meet my brethren at one of their Conventions, but sickness in my family and other unavoidable circumstances prevented me from so doing.

And now to the churches that I have imperfectly served, to the denomination at large, and all others "who love the Lord, Jesus Christ in sincerity" I, with a heavy heart, tender an affectionate *farewell.*

L. C. Kellis.

Brandon, February 4.

Miscellaneous

Subscription Receipts

The following amounts have been received and duly credited on our books:

A M Maxwell, Starkville	$2 00
J E Joiner, "	2 00
Mrs E A Foster, "	2 00
Mrs Nettie Beasley, Kosciusko	1 00
Isase Gowen, Kosciusko	2 00
A J Atkinson, Kosciusko	2 00
Eld T C Schilling, Gillsburg	1 00
T M Schilling, Osyka	1 00
V Schilling, "	1 00
Hampton Wall, Gillsburg	1 00
J F Hardin Pittsboro	1 00
Mrs Francis M Wright, Carthage	1 00
Eld J E Watts, Lehrton	2 00
Mrs M H Melton, Oakland	1 00
Prof J G Deupree, Jackson, Tenn	2 00
Dr W F Spraggins, Jr, Aberdeen	2 00
Mrs L R Gullege, Topisaw	2 00
Chas Martin, Raymond	1 00
Eld E C Gates, Brownsville, Tenn	2 00
Dr J D George, Enterprise	1 50
Mrs B B Miller, Jackson	1 00
Mrs J C Carraway, Jackson	2 00
W F Renfroe, Beauregard	1 00
Mrs Z T Leavell, Oxford	2 00
J O Haley, Crystal Springs	2 00
J M Haley, "	2 00
Eld S F Taylor, Columbus	4 00
Mrs M E Sumrall, Crystal Springs	2 00
Mrs S Cooper, Midway	1 00
Mrs S S Fife, Tillman	50
Wm Chariton, Clinton	1 00
Prof. Emil Menger, Clinton	2 00
Mrs I W Stovall, Clinton	1 25
W G Dixon, Chewalla, Tenn	2 00
Geo W Humphries, Port Gibson	1 00
B Pendleton, Natchez	1 00
I I Barker, Hickory	1 00
R S Barber, Hickory	2 00

Want of space prevents our publishing in full the receipts for the past week.

Secular.

NEWS ITEMS

The Republicans of La., have decided to put a State ticket into the field.

Mr. John A. Klein, a prominent citizen of Vicksburg, died on the 3rd. inst.

Buckets of blood made clean and pure with Wilder's Sarsaparilla and Potash.

The Sultan speaks of calling on foreign powers to help him settle the Soudon question.

Gen. Sherman says nothing could induce him to be President of the United States.

New Orleans has a Cremation Society and so has Louisville, Ky. and Boston Mass.

Mexico will make a grand exhibit at the Cotton Centennial. It is asserted that ex-President Dias will be Commissioner General for his Nation.

F. C. McGee Editor of the Enterprise Courier has a position in Washington. He will send home to his paper the news from the Capital.

The military affairs of Egypt are progressing more favorably now, and England declares her purpose to withdraw her troops as soon as order is restored,

Bro. C. R. Dale, member of the Legislature from Lawrence County, and a staunch Baptist spent the day with us at Clinton Sunday.

Fred Douglas in defiance of the laws of the District of Columbia, has married a white woman, who for some time has been acting as his private Secretary.

Notwithstanding a popular supposition to the contrary, Dublin still maintains her rank as the greatest "tea-drinking city" in the world. Official reports affirm this rather surprising statement.

The aggregate population of France, Belgium, Italy, Spain and Portugal is 90,000,000. Of these only 680,000 are Protestants. What need of evangelizing agencies to reach and save these millions of souls!

The Steamer Natchez four miles up the river from Baton Rouge, exploded a steam pipe on the 3rd. inst., killing one person and badly injuring another.

No more Indigestion or Nervous Debility if you use Wilder's Sarsaparilla and Potash.

Miss Elizabeth Richards, who died last week at Wilmington, Del. has taught school for nearly eighty years, and in several instances had had among her pupils successively members of three generations of the same families.

The progress of Christianity since the beginning is given as follows: Day of Pentecost, 3000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30,000,000; Reformation, 100,000,000; in 1883, 450,000,000.

Berlin, Feb. 3—Lieuts Harber, and Master Schultz, escorting the remains of Lieut. De Long and comrades, of the Jeannette expedition, passed through here to day on their way to Hamburg. They were met at the railroad station by Reiss, representing the President of the Geological society, who placed a magnificent wreath on the coffin of Lieut. De Long in the name of the society.

When the remains arrived the coffins were so heaped with wreathes that they could not be seen. Mr. Sargent, the American minister received the escort at the station. At the meeting of the Geographical Society, President Schleintz spoke in high praise of the Jeannette expedition.

Millions of people die with Scrofula. If these victims would use Wilder's Sarsaparilla and Potash their lives would be saved.

Drunkards in Germany will for the future be sternly looked after by the State. Each town must keep a record of all the hard drinkers, and the city medical men are bound to report those who habitually imbibe to excess, so that the authorities may subject them to a strict course of treatment.—Enterprise Courier.

If we did not live in the backwoods, while others were suggesting, we would name Capt. W. H. Hardy of Meridian, for our next Governor. If we are not mistaken the time has come when the people should choose some man of sterling integrity, unquestioned morality, splendid executive ability to stand at the helm of the State. Capt. Hardy is that man.—Itawambian.

The Minnesota State Prison, at Stillwater, burned a few nights ago. There were 350 prisoners in the prison at the time. Among the number were the Youngers, Cole, Bob and Jim. The lives of all were saved but one. After the guards were exhausted, through the heroism of one of the convicts who was sentenced for life, thirty of the suffering convicts were saved. Most of the convicts were found kneeling on their cell floors praying, while a few were cursing and raving for relief.

For Round Worms, Tape Worms and spasms use nothing but Wilder's Mother's Worm Syrup.

Last Saturday Pere Hyacinthe Loyson, the great religious reformer of France, arrived in New Orleans and will remain this week. Pere Hyacinthe was a very eminent Catholic priest, but on account of his religious teachings, was excommunicated by the Pope. He afterwards married an American lady. He is now traveling through America to become acquainted with the people and customs. The principle reforms of his teachings are: The rejection of the supremacy of the Pope, enforced celibacy and confession; the giving the cup to the laity; reading of the Bible by all, and Divine services in the vernacular.—Democrat-Star.

It costs one dollar and it saves your life; Wilder's Sarsaparilla and potash—cures all diseases of the blood and skin.

"There were 2,623 buildings erected in New York in 1883, costing, it is estimated, about $44,304,638. Six hotels, eleven churches, ten places of amusement, and five schools were among the new buildings. It is commonly reported that some of the more costly structures were heavily mortgaged before completion, while others remain incompleted for lack of available funds, and that speculation in building has been anything but profitable."

"The Lord loves a cheerful giver." In all cases where a tonic is needed give Wilders Stomach Bitters.

The Housewife

A domestic journal for American house-keepers, will be sent for one year free to every lady who will send at once the names and address of ten married ladies and 24 cents in 2-cent stamps for postage. It is the best family paper in the U. S., and this offer is made only to secure name to whom to send sample copies, as we know every lady who once sees The Housewife will subscribe for it. Regular price $1.00 per year. Send to-day so to secure next number.

Address,
The Housewife,
Rochester, N. Y.

A mild, delightful invigorant for delicate females is Wilders Stomach Bitters. Cures Cortiveness and headache.

Send your address and 3 cent stam to A. V. Paine, Louisville, for set of beautiful picture cards.

Keachi College to Baptist Ministers.—Many improvements have been made. Facilities are most excellent. The departments, male and female, are separate. All board with the Faculty. The College is accessible by rail from all points. The children of Baptist Ministers have free tuition, and board at regular rates $12.00 per month. They can enter as late as February 1st. and pay from time of entrance for board only. Send for catalogue to Rev. T. N. Coleman, President.

Keachi, La., Dec. 20th, '83.

Brother R. G. Craig, of Memphis, has a card in the Record, and we wish to say that no man stands higher than he for reliability. Whatever he tells you is true. He sells only reliable seeds, and that is a great deal to say. Farmers and gardeners want reliable seed. They cannot afford to make a misplant. If you wish anything in the seed line, or any agricultural implements, write to R. G. Craig & Co., Memphis, and rely on what he may tell you. tf.

IT WILL COST YOU NOTHING

to get from Drs. Starkey & Palen, 1109 Girard Street, Philadelphia, an honest opinion in your case, if you are suffering from any chronic disease, as Consumption, Catarrh, Neuralgia, Rheumatism, or nervous irritability and weakness. They are making wonderful cures with their new Compound Oxygen Treatment. Write to them and give a clear statement of your case. They will answer promptly as to the chances of a cure. They make no charge for consultation. If, however, you do not wish to consult them at present, drop a postal-card, asking for their Treatise on Compound Oxygen, in which you will find a history of its discovery, nature, and action, and a large number of reports of difficult and desperate cases which they have treated successfully. It will be sent free.

TRADE MARK REGISTERED.
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A NEW TREATMENT

For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous disorders.

A CARD.

We, the undersigned, having received great and permanent benefit from the use of "COMPOUND OXYGIN," prepared and administered by Drs. Starkey & Palen, of Philadelphia, and being satisfied that it is a new discovery in medical science, and all that is claimed for it, consider it a duty which we owe to the many thousands who are suffering from chronic and so-called "incurable diseases, to do what we can to make its virtues known and to inspire the public with confidence.

We have personal knowledge of Drs. Starkey & Palen. They are educated, intelligent and conscientious physicians, who will not, we are sure, make any statement which they do not know or believe to be true, nor publishh any testimonials or reports of cases which are not genuine.

Wm. D. Kelley,
Member of Congress from Philad.

T. S. Arthur,
Editor and Publisher "Arthur's Home Magazine," Philad.

V. L. Conrad,
Editor "Lutheran Observer," Philadelphia.

Philadelphia, Pa., June 1, 1832.

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For the approaching great festival of Mardi Gras at New Orleans, Tuesday, February 26th, the Illinoise Central railroad will make a rate of $6.40 from Jackson, Miss., to New Orleans and return. Sale of tickets to commence February 18th, and continue until the 26th [inclusive] good to return until March 3rd.

For programme of the festivities see large bills advertising same.

A. H. HANSON,
Genl. Pass. Agt.

L F. Montgomery,
Ticket Agt. I. C. R. R.
Jackson, Miss.

Chicago, Jan. 30th.

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A competent Baptist teacher to take charge of a High School in one of the best country neighborhood in Mississippi is wanted. He should go and stay to build up a good school. Address this office. (tf.)

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Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. Invaluable to all.
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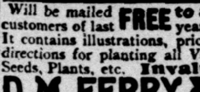
Jan. 17-13t.



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The most successful Remedy ever discovered as it is certain in its effects and will not blister. Read proof below.

Saved Him $1,800.

Adams, N. Y., Jan. 30, 1882.

Dr. B. J. Kendall and Co.—Gents; Having used a good deal of your Kendals Spavin Cure with great success, I thought I would let you know what it has done for me. Two years ago I had as speedy a colt as ever was raised in Jefferson County. When I was breaking him he kicked over the cross bar and got fast and tore one of his hind legs all to pieces. I employed the best farriers, but they all said he was spoiled. He had a very large thorough-pin and I used two bottles of your Kendall's Spavin Cure and took the bunch entirely off, and he sold afterwards for $1,800. I have used it for bone spavins and wind galls, and it has always cured completely and left the leg smooth.

It is a splendid medicine for rheumatism. I recommended it to a good many, and they all say it does the work. I was in Witherington & Kneeland's drug store, in Adams, the other day and saw a very fine picture you sent them. I tried to buy it, but could not; they said if I would write to you would send me one. I wish you would and I will do you all the good I can.

Very respectfully;
E. S. Lyman.

Kendall's Spavin Cure.

Holly, Mich., Dec. 7, 1883.

Dr. B. J. Kendall & Co., Dear Sirs.—I have used your Spavin Cure in two cases, one for curb and one splint. It did its work nicely.

M. A. Plumer.

Kendall's Spavin Cure.

Glassville, N. B., Dec. 11, 1883.

Dr. B J. Kendall Co., Gents: Please send me circulars printed on one side, advertisement for Kendall's Spavin Cure, as I am out. Your Kendall's Spavin Cure gives general satisfaction to my customers and all who use it speak well of it. As it is a good thing I wish to advertize it in good shape. Send me such advertizing matter as you have and oblige

Yours very respectfully,
W. E. Thistle.

Kendall's Spavin Cure.

Rushville, Mo., Dec. 13, 1883.

Dr. B. J. Kendall Co.:—Please find enclosed twenty five cents worth of stamps for which you will send me your book on the horse, latest edition. I am using your Spavin Cure on a valuable horse and it is working wonders.

Yours to count on,
T. H. Davis, M. D.

Kendall's Spavin Cure.

From the "Spirit of the Times," Dec. 22, '83.

It is admitted that there is a great advance in veterinary science within the past decade, yet many will scarcely believe that a spavin cure is possible. Fortunate indeed, however, is it for the poor horse suffering from lameness of this kind that Kendall's Spavin Cure has been discovered, as it is certain in its effects and has worked wonders in thousands of such cases. Send for illustrated catalogue, giving positive proof, also for sample copy of Kendall's Treatise on the horse and his Diseases; both free. Price of the Spavin Cure $1. Address Dr. B. J. Kendall Co., Proprietors, Enosburg Falls, Vt.

[From the "Spirit of the Times" Nov. 17, '83.

The successful treatment of ringbones, Spavins, and join lameness has not been prevalent in the veterinary profession, but we find that Dr. Kendall has discovered a remedy for such trouble that is doing noble work everywhere. This remedy is certain in its effect, and does not blister, but has a magical effect in reducing the enlargement and driving out the lameness as hundreds of testimonials prove. Price $1. For sale by druggists everywhere, and by Dr. B. J. Kendall Co., Enosburgh Falls, Vt.

Kendall's Spavin Cure.

ON HUMAN FLESH

Northville, Dakota, Nov. 20, 1883.

Dr B. J. Kendall Co., Gents:— Enclosed please find 25 cents for your book entitled "A Treatise on the Horse and his Diseases." You may look for more orders in future if it as advertised. Your Spavin Cure works wonderful with rheumatism, relief is immediate, and its action permanent. Every person ought to have a bottle of it. Have had no occasion to use it on my horses yet, but too much cannot be said of its remarkable effects on human flesh. I used that put up for horses, and its effects were truly remarkable. Please send the book as soon as possible and oblige,

Yours truly, E A Brown.

Hinton, W. Va., Dec. 10, 1883.

Dr. B. J. Kendall Co., Gentlemen:— Your valued favor of the fifth to hand. Since distributing the books, the demand for your justly celebrated Kendall's Spavin Cure has increased 50 per cent. It is now considered here as the best remedy for rheumatism in the world.

Your truly, L. W. Bruce.

Send address for Illustrated Circular which we think gives positive proof of its virtues. No remedy has ever met with such unqualified success to our knowledge, for beast as well as man.

Price $1 per bottle or 6 for $5. All Druggists have it or can get it for you, or it will be sent to any address on receipt of the price by the proprietors. Dr. B. J. Kendall and Co., Enosburgh Falls, Vt.

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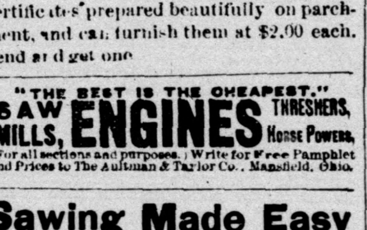

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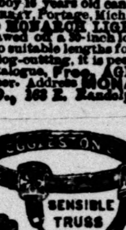

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THE HORSE
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HIS DISEASES.
ILLUSTRATED.
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Contains an "Index of Deseases," Which Gives the Symptoms, Cause, and the best Treatment of Each; a Table Giving all the Principal Drugs used for the Horse, with the Ordinary Dose, Effects and Antidote when a Poison; A Table with an Engraving of the Horse's Teeth at Different ages, with Rules for Telling the age of the Horse; a valuable collection of receipts, and much other valuable information

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S. A. HAYDEN - Editor & Proprietor.

The Texas Baptist is issued weekly from the Texas Baptist Publishing house, No. 127 Camp Street, Dallas, Texas.

Dallas is in the center of the richest sections of the wheat and cotton-belt of the Lone Star State. The Texas Baptist will contain news of interest to persons in the old States who have an eye on the Goshen of America. To his old friends in Mississippi and Eastern Louisiana the editor sends greeting and proposes a renewal of old-time acquaintance through the medium of The Texas Baptist.

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The Spring term begins Feb. 11. 1883. New pupils may enter with advantage at that time. It may be well for those who think of coming to be present as soon as possible after Christmas. In such cases no charge will be made for tuition in the Literary Department from the time of entrance to the beginning of the new term, Feb. 11th. Accommodatons for a few more boarders will be ready by the first of January.

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History of Foreign Missions of the Southern Baptist Convention.

Dr. Whitfield of Clinton has for sale few copies of this valuable work, written by Dr. H. A. Tupper, Secretary of the Foreign Mission Board. It is a work of great interest to every pastor and intelligent layman should have a copy. ... more will be printed and, therefore, this the last chance. The price has been reduced from $3.50 to $2.50. Address B. H. Whitfield, Clinton, Miss., with price, and he will send you a copy.

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Home Circle.

Conducted by Mrs. J. B. Gambrell

"SO MUCH TO THANK HIM FOR."

So much, so much! What if the sky is clouded?
It screens the torrid blaze of Summer's heat:
And if the way be rough and fog enshrouded,
It makes the resting at the end more sweet;
It still is his sky although it is beclouded,
And 'tis his path though rugged 'neath our feet.

So much, so much—the gold unmixed with drosses,
The pure, strong hearts, the words so true and tried.
Thank him for that, although I bear some crosses,
Yet even those he carries by my side;
I've learned to thank him even for my losses.
To thank him even for the good denied.

So much to thank him for! But, ah, the learning
Of faith's sweet lesson was a weary one;
And struggles deep and pass'on fires' fierce burning
My soul hath known e'er this sweet hope was won,
But past all earthly hopes to Jesus turning,
I learn at last to say, 'Thy will be done.'

I thank thee, Father, for the love thou pourest
Upon my heart no longer desolate;
Earth's loves were fleeting when my need was sorest,
Thine is unfailing, so content I wait;
So much to thank thee for—the field the forest
The pansies and the daisies blooming late.

And the pale rue leaves—even these seem holy;
I thank thee for them, from thy hand they came;
The sunset tints, the poet fancies lowly,
The cheerful gleaming of the fireside flame,
The stars that love me and the charm that wholly
Enthrall me at the sound of beauty's name;

The hope that ne'er can die, for aye diffusing
The coming glory's radiance here below;
The leading hand that ne'er its clasp unloosing
Holds fast my own, and will not let me go;
No more on unmet longings sadly musing,
For all thy gifts, O, Lord, I thank thee so!

—Selected.

Editorial.

NEW VOLUME.

We enter this week upon a new Volume of the RECORD, Vol. 7 is closed forever. May its defects be forgotten or covered with the mantle of charity; may whatever of good it has taught remain and bear fruit in the lives of its readers.

To us the care and conducting of the fourth page has been a labor of *love in which we have been greatly strengthened and helped by* many of our sisters in Mississippi and Louisiana, and some of the boys and girls have helped also.

Coming to the beginning of this new volume, we feel an added responsibility, as we look at the work which the women in our churches are doing, and picture the glorious success which will assuredly crown their efforts. To foster and encourage their work, to aid and abet our Central Committee in developing the laent, working force in our churches—by stirring up the women in every church to feel that they can do something to help in forwarding the Redeemer's kingdom—is one of our aims. Our other aims have been to help the mothers (in their grand and noble work of training their children) by collating the wise words of others, on that subject; to encourage a spirit of industriousness, helpfulness, love of learning, cheerful obedience in children, and to turn the thoughts of all to "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, what soever things are lovely."

These things we have tried to do, and, while we desire to improve and become more efficient each successive year, the purpose will remain the same; the same goal lies before us.

With thanks to all who have helped us; thanks for the leniency of judgment which has found anything in our efforts worthy of praise, and with hope for the future, we would say to all who feel an interest in the "Home Circle" department of the RECORD, let us covenant together, to strive through this volume to do our part towards promoting brighter, better, happier homes and better work among the women in our churches.

M. T. G.

Carrollton Chapel

Sister Dampier, of Crystal Springs, sends two dollars with these words: "I do hope the sisters will respond to your proposition and soon raise enough money to build the house. May the good Lord put it in their hearts to do so."

Little Johnnie Baskin came into our room with his book-satchel swung over his shoulder and said: "Mrs. Gambrel, here's a dime for that house we are going to build." Who else says "we are going to build it?"

Communications.

Report o Central C mmittee for the Quarter Ending Jan 1st, 1884.

Abbeville and Antioch churches *send no report.*

Bethany sends to Min. Ed. $3, and to Mrs. Nelson a box of quilt *scraps, and through Central Com*mittee, to Mrs. Nelson, $10.—Miss Lou. Robertson, Sec.

Batesville, active, but using money for church purposes—Miss Ella Van Vorris, Sec.

Brooksville: no report.

Blue Mountain, reports $10 to State Board, by L. M. S. and Children's societies.—Mrs V. L. McWilliams, Sec.

Byhalia, Bethel, Canton, Carrollton, Carrollton, N. O., Carthage, Chapel Hill, Corinth, Crystal Springs and Cherry Creek send no report this quarter.

Clinton, $23 50 to Min. Ed.—Mrs. Lizzie Wharton, Sec.

Columbus, Armstrong society, to Foreign Mission Board $6, to Home Mission Board, $6, to Mrs. Nelson, $5, through Central Com. devoting to home needs $8.—Mrs. Bettie Gaston, Sec.

Columbus, Mrs. Kemp's class, to Mrs. Nelson, $5.

Courtland, to F. M. Board, $1; rest of funds used for church.—Miss A. R. Cansler, Sec.

Crawford, to H. M. B. for Mrs. Sanford, $8, through Central Com $2 and a box of clothing worth $10 sent to Mrs. Nelson.—Mrs. S. H Kier, Sec.

Coliseum church, N. O., no report sent.

Driver's Flat, no report.

Duck Hill, to the Sustentation Fund, $3.—Miss F. Doty, Sec.

Durant, to Mrs. Nelson, $4.—Miss India West, Sec.

Forest, Fredonia, Garner Station and Greenville, no report.

Gallman, a new society, sends to F. M. B., through Central Committee, $5.—Mrs A. Tillman, Sec.

Goodman, to Mrs. Nelson, $4.—Miss Jennie Cowsert, Sec.

Grenada, to Foreign Mission Board, $10, by young people, to Mrs. Nelson's Mission children, $10; all through Central Committee.—Mrs. Winnie Powell, Sec.

Hazlehurst, at work on the Damascus church, but not ready to report.

Hickory Grove, Louisville, Kosciusko and Jackson, no reports.

Liberty, to State Board, $5 through Cen. Com. Miss Maggie Caldwell, Treas.

Macon, to Home Mission Board, $5, through Cen. Com.—Mrs. W. R. Bracy, Treas.

Meridian and Mt. Moriah send no reports; also the Meridian Martha Crawford society.—Miss Anna K Whittield, Sec.

Mt Paran, to Min Ed $20—Miss B A Hardy, Sec

Mt Carmel and Natchez send no report this year.

New Albany to F M B, $1, thro' Cen Com.—Mrs M R Mitchell, Sec.

New Bethel, active and zealous but send no report this quarter.

1st church N O, to F M B, $6 10; to H M B $15 45, and the Church Industrial School for church repairs, $11; Valence street Mission to H M B, $6 10, and In Sch, $6 5. —Mrs. J B Cole, Sec.

Oak Ridge sends no report this quarter.

Ocean Springs, active and earnest, but devoting funds to church —Mrs M A Bradford, Sec.

Okolona, to F M B, $5, through Central Committee, sent by Rev. S W Sibley.

Oxford, to H M B, $12 75, to State Board, $19 25.—Mrs F Leavell, Treas.

Oxford, Children's society to Mrs Nelson, $3.

Osyka, Pine Valley and Pontotoc send no reports.

Port Gibson, to State Board, $5, through Central Committee.—Miss Ida Thompson, Sec.

Paris, Sidon and Shubuta send no reports.

Salem, F M B, $9.—Rev R A Cooper.

Salem, Covington county, a new society, to F M B $3, through Cen. Committee.—Miss J A Duckworth, Sec.

Sallis, to H M B, for N O Mission, $3.—Miss M E Sallis.

Shuqualak, to F M B $17, $10 of it by Pres of L M S—Miss M J Welsh.

Slate Springs—new—organized October 1883 with 28 members; increased to 50; sent through Cen Com to F M Board, $20.—Rev S M Stewart, Sec.

Starkville and Summit send no report.

Steen's Creek, for church improvement, $10—Mrs Hattie Didlake, Sec.

Troy, Vaiden and Verona send no report.

Tupelo, a now society, to F M B 50c from Robt Stemberage; 55cents from Sec, a tenth offering, to H M B; 50c from R Stemberage, an orphan boy, and $2 50 from L M S for Mrs Sanford; $2 50 for Mrs Nelson, $2 50 to Min Cot, $2 50 to Miss College.—Mrs J M Williams Sec

Vicksburg, to Valance street Mission Building, N O, $10; to Min Cot, $5—Miss J Ware, Sec.

Utica, to Mrs Nelson's school, $8 —Miss Mary Mimms, Sec.

Winona, to State Board for Mrs Nelson, $3; for Miss Col $16—Mrs Cohran, Sec.

White Oak, sickness prevented a report.

DEAR SISTER:—Many of our societies have failed to report this quarter. Some of them, and perhaps all have been prevented by sickness and inclement weather. The sickness of the secretary has also delayed the report of the Cen. Committee.

Thirty-five societies have reported; fifteen of them sending their money through the Central Committee

This is very encouraging, as it greatly facilitates the work of the Committee to send the money with the reports.

Four are new societies which begin the year with liberal offerings to the Giver of all their blessings. We hail them with pleasure and wish them joy and success in the noble work they have undertaken. Let us, this year, dear sisters, labor more earnestly than ever before to persuade others to enter into this work. The missionaries are calling for help. Our brethren are striving to increase their offerings and to enlarge their work, and the poor heathen themselves, the heathen women especially, are crying to their American sisters to send them the gospel. Can we close our ears to their appeals, while we sit in our comfortable homes and enjoy the blessings given us by the gospel? For all these we must give an account to him whose eye pierces our inmost thoughts. As our lives roll on through the years, let us arise with more energy for the duties before us. To those who cannot give more than a penny, remember that God can bless that offering to do great things for Him.

The following incident proves it: "Fifty years ago a child dropped into a missionary box one cent. He was sowing a seed that was "less than all the seeds." But it became a tree. A little tract that cost just that single cent fell into the hands of a young man, the son of a Burman chief, who was so anxious to know what it was about, he traveled two hundred and fifty miles on purpose to learn it. The Christian teachers taught him; and from the reading of that tract he arose with a new heart in his bosom, and went home with a basketful of similar tracts to distribute among his people. He was a man of influence, and crowds came to hear him talk and explain the gospel as he had learned it. In one year 1,500 natives were baptized, as the result of his labors."

The secretary of the new society at Tupelo sounds the key-note to success in these words, "I have resolved to send one-tenth of all my little earnings to some special cause," and her "one-tenth," this time, has gone to swell the amount sent to the Foreign Mission Board. Can we not, all of us, as we have money in our hands for our own use, lay by one tenth of it for God's work? He will surely bless our doing so. Among the Israelites a tenth belonged to God. Shall we whose privilegs, as Christians, are so enhanced, be satisfied to give less than the Israelites? No, no, let us Baptist women of Mississippi, be ready to do anything the Master demands of us! Let us never be weary in well-doing, and continually pray for God's blessings in our efforts. He can make our mites available to do even great things for Him. Let us also rally around our "Heathen Helper"—our woman's paper—and urge our sisters to take it, that they may, from month to month, learn what is being done by other organizations; and by our missionaries.

Respectfully submitted,
MRS. A. J. QUINCHE,
Cor. Sec. Cen. Com.
MRS. J. L. JOHNSON,
Pres. Cen. Com.

Oxford, Jan. 24, 1884.

The Old and the New.

"The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist."

To-night many perhaps are made to feel glad, while many others are made to feel sad, many are glad because of the gayety and pleasure they have been permitted to enjoy during their Christmas holidays. The world is beautiful, they are all bright and happy, hurrying on with their amusements they do not stop to think that many are sad and unhappy. Many may be sad because of some deep grief or affliction, while others feel so because of reflection.

The latter is my condition. I am not sad because of any grief or affliction, for this I have not, but because of thought and reflection. Our Christmas holidays are now coming to a close; all has been bright and "merry as a marriage bell;" but to-night I stop to think. What have I done, and what shall I do?

The old year has nearly breathed its last. We are nearing another mile-stone in our lives. Have we spent the year profitably? Have we done good for ourselves and for others? Have we done the best we could, or do we wish we could live the year over again, that we might improve it more? We have no control over time; it moves on, it will not wait for us. The old year, with its pleasures, joys and sorrows are alike written; some soon to be forgotten, while others will burn forever on the tablet of memory. Was duty well done in the year just past? Think of this! Reflect! Ah, we see it now, now that it is too late! There were wrongs we might have righted, but our voices were not heard. There were words of hope and of cheer, of pleading and of pardon to be spoken; there were smiles to welcome and tears to kiss away; but we passed them all by, not thinking that this year will soon be gone, another and another perhaps, but soon the years will close with us forever, and then our opportunities for doing good are gone. Now is our time to make resolutions; shall they be for good or bad? Shall we make them and break them, or shall we stand firm to the end? Come what may, I have made my resolutions and I intend to carry them out.

The new year is opening before us, all bright and beautiful; can we not have it remain so to the end? What is to hinder us from doing so? Nothing, if we will but try, and do what is really our duty to do. Did you ever hear any one say, "my life has been a mistake?" Where this is the case it is our own fault, we can blame no one but ourselves; for our lives are what we make them.

It is very true that some people have a great deal to contend with; trouble and misfortune of every discription, and are borne down with grief and suffering, but

"Grief is a discipline tenderly meant;
Suffering a messenger graciously sent."

We should not give way to such feelings; it is not right; we must be brave and strong, if we expect to fight the battle of life, and at the end come out victorious.

Many are the changes that we will have to undergo during the next three hundred and sixty-six days. But we must be prepared for those changes. Have a heart that is strong and true. Live for others. Improve yourself by doing good and being good. Strive to make others happy and you will be happy yourself. Enough for this time. Perhaps I will talk with you again some day, if this is acceptable.

VIVA.

Mt. Rose, Dec. 31.

This article was mislaid during our recent illness, and just found, hence the delay.

A nice little letter from Charlie Foster was crowded out last week, and, by some carelessness in the office, was misplaced. If we find it we will give it to our little readers; if we fail, Charlie must forgive the carelessness and write again.

Selected.

Some Young Heroes.

In a certain school a knot of boys had their heads together disputing about something. You could never guess what, if you tried. It would all have seemed strange to you—the schoolroom, the teacher and the scholars, their odd dress and odder speech.

It was in far-off Asia, and the scholars were not orderly as ours. The boys talked when they pleased, and made so much din that one could scarcely hear themselves think.

Missionaries had come to this city and opened schools and churches to teach the people that they must worship God alone, and that Jesus died to save them. When the natives found that their boys were beginning to stray into Protestent schools, they said, "We must start schools of our own," and so they started one, but it was too late.

Some of the boys had already learned to love Jesus, sing sweet hymns and read the Bible.

The teacher in this school was a very bitter enemy of the new religion, so he listened sharply that day when he heard a discussion going on among the boys. It was not in our language, but it was something like this:

One boy said it was not right to worship pictures of saints, nor to kiss them, and burn candles before them, Another one said:

"It is right; it's the only true religion."

Others joined in with the first boy, and said it was wrong, and that we must worship none but God. Then the dispute grew warmer, and there were cries of "Heretic! heretic! mean old heretic! mean old Protestent!" and so on.

The teacher had made up his mind that this thing must be stopped; that the boys must not go any more where they would hear such bad doctrine; so he said in a loud, strong voice:

"Boys, stand up!"

They all stood up.

"Now let all the Protestants step out."

He did not suppose that any one would dare to confess to him that he was a Protestant, but those little Christians must have remembered the solemn words of the Savior, how he said:

"If any man will confess me on the earth, I also will confess him before my Father which is in heaven."

There was a moment's pause; then seven little fellows stepped out. The teacher was amazed.

"What!" he said, "don't you believe in worshiping the pictures of saints?"

"No, sir, we don't; and please sir, said the bravest of them all, if Jesus wanted us to worship pictures of the saints, wouldn't he have left us his own picture to worship?"

This was an unanswerble argument, but the tyrant teacher did not let them know how they had cornered him. He said:

"Boys, how shall these heretics be punished?" and the boys decided they must be "spit upon."

So the whole school formed a procession and marched around those seven, spitting upon them as they went.

"Now sing," the teacher said, and all the school except the seven struck up one of their patriotic songs.

"Sing, I tell you!" he said to the seven.

"We will, if you sing the songs of Jesus," was the grand answer of the martyrs.

"Sing them yourselves!" said the teacher; and, wonderful to tell, this sweet song came to the ears of the astonished teacher:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

—The Pansy.

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"She stood beside the moonlit sea,
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The wind blew softly o'er the lea,
And stars in the sky were bright;
The light of joy was in her eyes,
And thus she sang in glee;
I see the ship, the gallant ship
That brings my love to me."

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Mrs R H Bloodworth, Griffin, Ga.

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Mail—Going North.
Leave Grenada .... 2:45 a.m
Arrive at Memphis .... 9:40 a.m
Express—Going North.
Leaves Grenada .... 11:05 p.m
Arrives at Memphis .... 3:30 a.m
Mail—Going South.
Leaves Memphis .... 12:45 p.m
Arrives at Grenada .... 5:15 p.m
Express—Going South.
Leaves Memphis .... 6:05 p m
Arrives at Grenada .... 10:50 p m

Natchez, Jackson and Columbus.

Going East—Mail leaves Natchez 2:30 p.m
Arrives at Jackson 8:30 p.m.
Going West—Mail leaves Jackson 7 a.m
Arrives at Natchez 1 p.m.

Chicago, St. Louis & New Orleans Railroad.

Going North—
No. 2—Express pass Jackson .... 4:05 p.m
" 4—Mail " " .... 12:40 a.m
" 8—Way Fr't " " .... 9.00 a.m
Going South—
No. 1—Express pass Jackson .... 10:25 p:m
" 3—Mail " " .... 3:30 a.m
" 7—Way Fr't " " .... 5:35 a.m

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Mail, Going East—
Leaves Vicksburg .... 7:45 p.m
" Clinton .... 9:36 p.m
" Jackson .... 10:29 p.m
Arrives at Meridian .... 4:20 a.m
Accommodation, Going East—
Leave Vicksburg .... 2:40 p.m
" Clinton .... 4 32 p m
Arrive at Jackson .... 5:00 p.m
Mail, Going West—
Leave Meridian .... 10:20 p.m
" Jackson .... 3 40 a.m
" Clinton .... 4:10 a.m
Arrive at Vicksburg .... 6:00 a.m
Accommodation Going West
Leave Jackson .... 7 40 a.m
" Clinton .... 8:07 a.m
Arrive at Vicksburg .... 10:00 a.m

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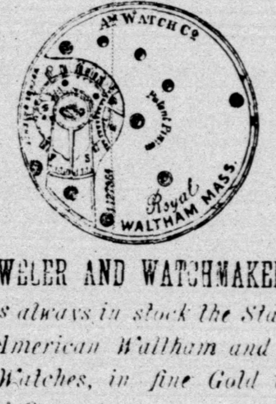

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